

THE SINO-INDIAN JOURNAL

民國三十五年
中印學報
戴傳賢題

EDITOR :
TAN YUN-SHAN



THE SINO-INDIAN CULTURAL SOCIETY
IN INDIA

Santiniketan, Bengal

Price : Rs. 4/-

Vol. I—Part I

JULY 1947

गुरुकुल कांगड़ी विश्वविद्यालय, हरिद्वार
पुस्तकालय



IN RA
विषय संख्या 301.205
पुस्तक संख्या T155
आगत पञ्जिका संख्या 55, 232
पुस्तक पर सर्व प्रकार की निशानियां
लगाना वर्जित है। कृपया १५ दिन से अधिक
समय तक पुस्तक अपने पास न रखें।

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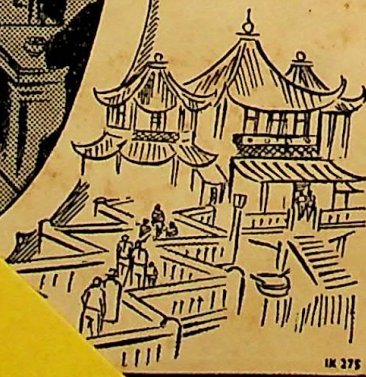
...tea is not an informal pleasure, but
...tant and exacting ceremony. It is
...to guests as they enter the house. It is
...a lid but no handles, and tea
...the cup itself. Milk and sugar are not
...ce and skill to drink, raising the
...ightly. The offer of a second cup of
...hint that it is time the guest left.
...direct speech and eloquent gesture, tea
...chosen beverage of a great nation,
...ehicle for hints,
...ions and friend-
...f Chinese drink

...a, from morning till night to their
...leisure, comfort and refreshment.



the
universal
beverage

Wherever one turns in China,
there is a *Kwans* (Chinese for
tea house) round the corner.
A centre of social life, each
Kwans has its own fixed
clientele. Different groups of
customers attend at different
hours and the kettle is con-
stantly kept on the boil.



IK 275

श्री इन्द्र विद्यावाच

भूतपूर्व उपकुलपति द्वारा पुस्तक
विश्वविद्यालय को दो हजार

गुरुकुल कांगड़ी विश्वविद्यालय
कृपया पुस्तक के ऊपर कोई निशान बादि
न लगायें।

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July, 1947

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THE SINO-INDIAN JOURNAL

An Organ of

The Sino-Indian Cultural Society In India

An organ for the Society has been a long-felt need. Conditions of the war prevented its publication earlier. We trust that this Journal will be a new and a strong link in the chain that binds our two countries together. The Journal will be primarily devoted to cultural problems of interest to China and India, but while scrupulously refraining from partisanship in politics, it will also seek to promote understanding and co-operation in all matters of vital interest to the common man in both countries. Our members and others interested in the welfare of the two nations and of the world at large are invited to co-operate in this new venture of the Society.

For the present the Journal will be published twice a year ; but it is hoped that before long it will become a Quarterly.

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Annual Subscription (Foreign)	...	15 sh. or 3.50
Single Copy	...	Rs. 4/-

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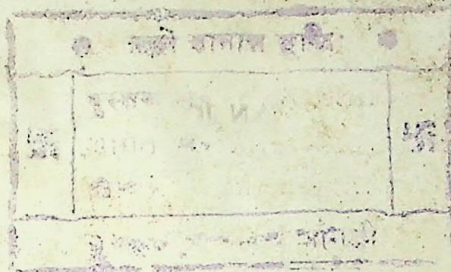
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The Editor—THE SINO-INDIAN JOURNAL,

The Sino-Indian Cultural Society in India

Santiniketan, Bengal





HSUANG TSANG

On Pilgrimage to India

By Abanindranath Tagore

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Courtesy Prabasi Press

इन्द्र विद्यावाचस्पति

चन्द्रलोक, जवाहर नगर

दिल्ली द्वारा

गुरुकुल कांगड़ी संस्कृतम को

भेद

FOREWORD

The right and real path that leads to peace of the world and harmony of humanity is the path of mutual love and respect, of fraternity and reciprocation.

Such a path can only be created and opened by mutual understanding and mutual appreciation.

Mutual understanding and appreciation in turn can only be brought about by cultural exchange, by religious intercourse and by spiritual communication.

The object of the Sino-Indian Cultural Society is to study the mind of India and of China, to link up the learnings of the two countries with a view to an interchange of their cultures and cultivation of friendship between the two nations and ultimately to work together for world peace and social harmony.

It was planned at the inception of the Society to publish a Journal along with a series of books on Sino-Indian studies. But owing to the unfavourable circumstances and unavoidable difficulties caused by the war, the scheme could not be realised until now.

Nevertheless, the Society up to now has already published a number of bulletins and pamphlets. Recently we have also started two Sino-Indians series, one in English and the other in Hindi. The first book of the Hindi series, Dr. Sun Yat-Sen's "San Min Chu I" or "The Three Principles of the People", rendered into Hindi by Sri K. K. Sinha, has already been published and the first book of the English series, Gurudeva Tagore's "Talks in China", is expected to be published shortly.

Now we are happy to bring out this Journal in English, called "The Sino-Indian Journal", as an organ of The Sino-Indian Cultural Society In India.

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The Journal is meant to be of general interest, containing articles on comparative studies of Sino-Indian culture, as well as special articles on Indian and Chinese cultures and civilizations. We would like to publish from time to time articles of technical research and would also entertain thoughtful surveys, interpretations and critical estimates of current Sino-Indian problems of a non-controversial and non-political nature.

We offer our heartiest thanks to the beloved and respected leaders of our two countries, India and China, for the inspiring messages which they have sent us for the first number of our Journal. And we sincerely hope and wish that all friends, scholars and well-wishers will extend to us their valuable help and co-operation, so that we shall have every success in our new enterprise.

Santiniketan,
May 24, 1947.

TAN YUN-SHAN

中印學報

交鄰有道

蔣中正題



GENERALISSIMO CHIANG KAI-SHEK'S AUTOGRAPH MESSAGE

Translation of
Generalissimo CHIANG KAI-SHEK'S
Autograph Message
(On the obverse)

"To the Sino-Indian Journal :

This is a right way to friendly intercourse
between neighbours.

CHIANG KAI-SHEK (Seal)."

PRESIDENT TAI CHI-TAO'S AUTOGRAPH MESSAGE

允執厥中 心心相印
化民以學 施無不報
民國三十五年夏月敬為
中印學報題 戴傳賢



Translation of
President TAI CHI-TAO'S
Autograph Message
(On the obverse)

"Hold firm to the Golden Mean ;
Let heart commune with heart ;
Instil learning into the people ;
No gift remains unreciprocated.

Written for the Sino-Indian Journal
In the 35th year of the Chinese Republic.

TAI CHI-TAO (Seal)."

MESSAGES FROM INDIA

MAHATMA GANDHI

I long for the real friendship between China and India based not on economics or politics but on irresistible attraction. Then will follow real brotherhood of man.

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PANDIT JAWAHARLAL NEHRU

I send my good wishes to the new journal that is coming out to cement the friendship of India and China. More than ever it is necessary today for these two great countries to draw closer to each other and to pull together in the cause of freedom and world peace. I hope this Journal will further this cause and help in making India understand China and China understand India.

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SHRI C. RAJAGOPALACHARI

The more civilized a country is, the less aggressive and more tolerant of differences in outlook will it be. All cultures must coalesce to enable the nations of the world to live like brothers shedding the barbarities of the present times. As the representatives of two of the oldest and most philosophical civilizations of the world, it falls to India and to China to give the right lead to others. May the Sino-Indian Journal help in the discharge of this noble task !

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SIR MIRZA ISMAIL

I feel honoured by being asked to send a message for publication in the first number of the Sino-Indian Journal which you propose to bring out shortly as the mouthpiece of the Sino-Indian Cultural Society. There was need for such a Journal; for I think that the silent work done by the Society to promote—or shall I say revive—cultural co-operation between India and China under your able guidance in the peaceful groves of Santiniketan should reach the wider public both in India and China, to be fruitful in the lives of the people of the two countries. The cultural intercourse between India and China in ancient times is the story of one of those evangelistic adventures that have so often transformed the lives of mankind. The spiritual influence of the Buddhist monks on the lives of the Chinese people was deep, intimate and abiding. Outwardly it has suffered a long eclipse, for historical reasons into which I need not enter. There is something atavistic in the new urge for co-operation that we feel to-day.

The Indian monks who crossed over to China and carried with them the treasures of Indian wisdom did not come to destroy but to fulfil. The scholarship, the assiduity, the passionate zeal with which they dedicated themselves to the work of translating the Buddhist scriptures into Chinese for the benefit of the people fill us with wonder. Many of the texts thus translated are now to be found only in their Chinese translations. I am sure that the Journal will address itself to the task of rediscovering and publishing the originals.

It would seem strange that while the stream of the pilgrims of culture flowed uninterruptedly between the two countries when (in the words of Hsuan-tsang) one had to traverse vast plains of shifting sand, scale precipitous mountain crags clad with snow, pass along by the tumultuous waves of the hot sea and encounter myriads of dangers, it has almost dried up when the risks of travel have practically vanished. The reason is that in our mad pursuit of material ends, we have forgotten

the true meaning of life. The restless urge of the spirit to seek for truth has been smothered by the peremptory demands of our physical existence in a mechanised age. Let me hope that your Journal will help rekindle the spirit of the past, re-establish old contacts and bind the two most ancient civilisations in new ties of affection and regard.

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DR. B. BHAGAVAN DAS

I very heartily welcome the publication of the half-yearly "Sino-Indian Journal". In the second or third century after Buddha, his Bhikkhu missionaries began going to China, and Chinese pilgrims began coming to India. This beneficent intercourse went on for a thousand years, and then it stopped. The fault seems to have been India's mostly. Hindus shrank into themselves for various reasons, and ceased from travel outside India ; Buddhism merged back into Vedism. Now, again, after a thousand years of suspension, that beneficent intercourse has begun again. "Out of evil cometh good". One of the few good results of the horrid world-war has been the opening of airways and landways and seaways whereby the journey between China and India, which took years in the olden days, can now be completed in days and weeks. May the mutual communion continue unbroken in the future, and may the grievous civil war that is racking China now, and the no less grievous internal dissensions that are torturing India also, cease soon !

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DR. SYAMA PRASAD MUKHERJEE

I am glad to know that the Sino-Indian Cultural Society proposes to bring out a Journal of Sino-Indian studies. I have

no doubt this will help in promoting cultural contacts between China and India and will encourage both Chinese and Indian scholars to contribute articles on subjects of mutual interest. I wish the Journal every success.

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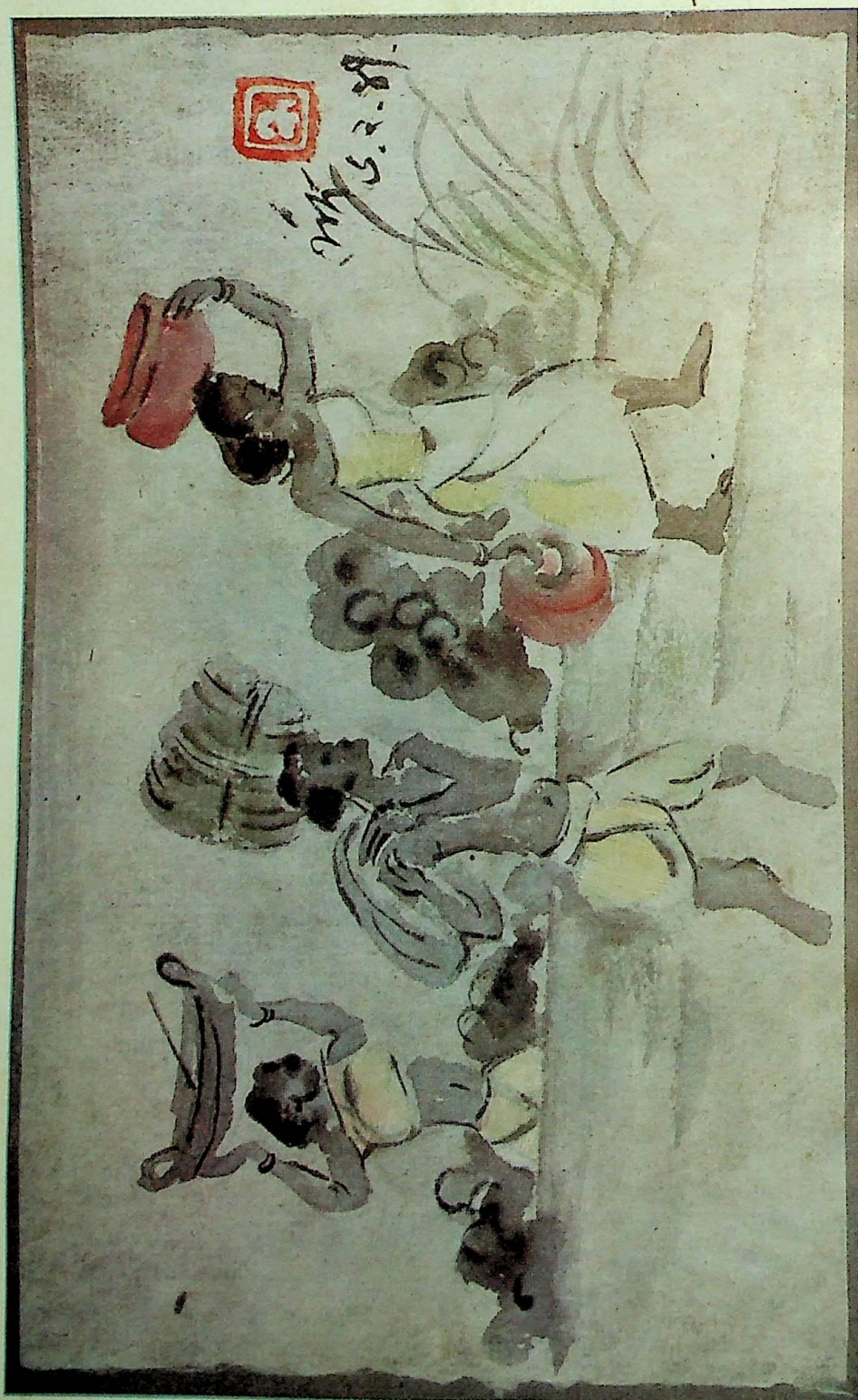
DR. ABANINDRANATH TAGORE

I indeed felt happy to learn that the Sino-Indian Cultural Society is going to have a Journal of its own. At last here is a means for the interchange of thoughts between Chinese and Indians. I bless this Journal. Let it set an example of friendship between the two nations.

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Nandalal Bose

AFTER THE MELA

INDIA AND CHINA*

PANDIT JAWAHARLAL NEHRU

It was, I think, eight and a half years ago that Prof. Tan Yun-Shan asked me to come here to open the Cheena Bhavana. I gladly agreed, but a very unusual thing happened on the day of my starting. I fell suddenly ill and was unable to come and had to be content with sending a message with my daughter, Indira. The last occasion I visited the Cheena Bhavana was when I came here in the company of the illustrious leader of China, Generalissimo Chiang Kai-Shek.

I am very happy today to be able to participate in the meeting of the Sino-Indian Cultural Society. I have listened with pleasure and attention to the report of your activities. And yet I have felt how much more could be done in respect of increasing the contact between China and India, having due regard to the numerous bonds that bind these two vast countries. Like all members of your Society I am anxious to develop all manner of contacts, cultural and otherwise between them, both intensively and extensively. I would like to see branches of the Society in a large number of places in India and China, so that its activities might extend beyond a few specialists, to the common man in both the countries.

Perhaps the conditions created by the war during the last five or six years have come in the way of developing this contact, as they have come in the way of much else. And yet the war has certainly brought us nearer and closer to China than ever before, both physically and psychologically. The war has made China look to the west of her rather than to the east of

* Presidential address at the Fifth Annual General Meeting of the Sino-Indian Cultural Society, held at Santiniketan on Dec, 28, 1945.

her. The centre of activities in China came nearer to India with the development of communications by road and air. Today it is possible to be in the heart of China after a brief day's journey. All these factors, which might have taken place in course of time, but which have been expedited by the war, have led to the closest associations and approximations between China and India. That association should have a greater and wider effect on the public mind, rather than be limited to our small Society of experts specialising in research. By that I do not mean to say that their work is without value. The scholars can do much by way of guiding popular enthusiasm, by providing data for them and by canalising their feelings.

It seems obvious to me that in the future India and China will necessarily come nearer to each other. By that I do not mean mere continuation of the ancient bonds, although they will of course be there. Taking an objective view of the world situation as it seems to develop, it seems inevitable that in their own interests, China, India and some other countries of South East Asia will have to hang together and develop together, not only culturally but economically as well, through the contacts of trade and commerce. They will not be able otherwise effectively to resist the aggression of the so-called Western Powers. Mutual contact and agreement are essential for their self-preservation.

The tempo of the world changes rapidly today and it is foolish to prophesy anything. But one thing is patent to everybody and that is that although the war has just ended, even now we see signs of trouble and conflict. Even among the victors in this war there are already dark hints of further wars on a far more extensive scale.

Whether another war is likely or not I cannot say. But nobody can ignore the possibility of such a thing happening. We should put our own house in order before that fear materialises. India and China, which have played a different part in world affairs, are passing through some kind of turmoil today. In China it has taken the obvious course of a civil war and in

India the trouble is deep-seated. These differences among our own people result in a certain weakening of our ability to influence the world which is extremely unfortunate. Now that hostilities have ceased in the Pacific Theatre, India and China should have had the privilege of directing the future course of events. Instead we have helplessly to watch things happening which are not only injurious and detrimental to our interests but which are positively hateful. It is hateful to think, *e. g.*, of the recent events in South East Asia.

Things would certainly have improved if China could take a hand in the South East Asia affairs. China undoubtedly is one of the principal powers of the world today. Naturally therefore many eastern countries look to China today with the hope that she would give a lead to Asian affairs, that she would play as vital a role in peace as she has done during these eight years of war. It is therefore a matter of deep anguish for many of us who think of China that there should be so much internal trouble there at the present moment. You have rightly passed a resolution congratulating China. What she did and what she passed through during these eight years is something which is difficult for us even to imagine. The sufferings the Chinese have undergone and the heroic courage they have shown are something unparalleled. It is right therefore that we should congratulate them and send our best wishes to the great leaders of the Chinese people, and notably to Generalissimo Chiang Kai-Shek. In the midst of a great deal of civil conflict in China I do not think there is anybody who challenges the right of the Generalissimo to be the leader of China. Even those critics who might differ from him have to acknowledge that in the present circumstances he is the only possible leader, the one man to lead China out of chaos and confusion. It is right that you should wish him success in his attempt at uniting the different elements in China.

Let us hope that the present state of affairs in China will end soon and give place to a strong feeling of unity and solid-

arity. A strong and united China and a strong and united India must come close to each other. Their amity and friendship will not only lead to their mutual benefit but will also benefit the world at large. There are in China and India certain elements and traditions, which the West does not have, elements which are essential for world equilibrium.

However that may be, one thing seems to be dead certain and that is this : There is going to be no equilibrium in this world unless there is equilibrium in India, China and South East Asia. There is not going to be harmony or peace even for a short time, and much less for a long time, unless the problems of Asia are settled satisfactorily, unless aggression and interference by western countries in Asian affairs cease once for all.

Tremendous power has been unleashed in the closing stages of the war by the Atom Bomb. It may be that this discovery relating to atomic energy may give such resources for physical might to certain nations that they might ignore with impunity the claims of other nations. It may be that success in the last war has made some nations feel that they have no obstacles left and they can do whatever they like with the rest of the world. But I imagine that, if such be their feeling, they will very soon find that they are exceedingly mistaken. Whatever the atomic energy might or might not do, even this mighty source of power is not going to enable the countries who possess it to go on imposing their will on the countries of Asia for all time to come.

Those who desire peace for the world must know once for all that there can be no equilibrium or stability for either the East or the West unless all aggression, all imperialist domination, all forced interference in other countries' affairs end completely. This is the lesson which the East still has to teach the West, which China and India have to teach, and it is this lesson which your Society has to teach as well, if it is to live up to its ideals worthily.

MEETING OF BROTHERS

With Gurudeva in China

KSHITIMOHAN SEN

CHINA and India are two very old countries. Both are big ; their civilizations ancient and their cultures venerable. There was a close contact of friendship between the two countries for many, many centuries. But suddenly the contact became interrupted and the communications stopped. That also is ancient history now. Ages have gone by since, ages full of painful happenings ; and both these countries are now full to the brim with miseries, man-made as well as accidental. How will these two countries meet each other if they come together after such a long time ?

In the western provinces of India, I have seen in my boyhood, that when women meet after a long, long time, first of all they weep bitterly—sobbing quite loudly. After a time they become quiet and then begin quietly to communicate with each other.

Invitation came to India from China in 1920. In 1924 Gurudeva started for China as the representative of India. Some of us accompanied him. There he was to meet the representatives of China, after such a long time. I was continually asking myself what the nature of the first impact might be.

We started from Calcutta just after the spring festival of 1924. We reached Hong-Kong on the 7th of April. Canton was not far from Hong-Kong and there resided Dr. Sun Yat-Sen, the Soul of China. I thought perhaps here we will see the meeting of the two nations and that it would be a sight to witness the beginning of a new history, the opening of a new road.

Hong-Kong was at that time very cloudy. It was drizzling and we felt quite cold, though according to their calculations it was the end of winter. Gurudeva found Hong-Kong Hotel very much crowded. So we went to the Repulse Bay Hotel. It was a quiet and beautiful place. Next morning Dr. Sun Yat-Sen's secretary came to meet Gurudeva. He said that Dr. Sun was eager to meet Gurudeva, but unfortunately he was very ill. He advised Gurudeva not to waste his time in going to Canton. He had sent the following message : "The life-centre of China is in Peking. So the work of the representative of India should begin in the north. I will go and join Poet Tagore there as soon as I am able to."

So we decided to start for North China without delay. Early next morning, April 9th, our boat left Hong-Kong. We reached Shanghai on the 12th. After visiting West Lake in Hangchow we came back to Shanghai and started for Nanking by the Yangtze River on April 19th. We reached Nanking by boat on the 20th morning.

Yangtze River is turbid and very broad, just like our Padma (the name by which the lower portion of the Ganges is known). We saw villages and towns on the banks ; here and there we passed beautiful islands and canals ; boats were plying with sails on. Gurudeva became absolutely enchanted. We understood that he was feeling quite at home. Once he asked, "where is the difference between China and India ?" We stayed just one day in Nanking and then started from there by train on the 21st. We had to get down at Tai An-Fu. We left Tai An-Fu for Peking on the early morning of the 23rd. We were now passing through North China. The soil here did not seem as fertile as in the south. Dust began to be oppressive as we proceeded north. Rainfall here must be very scanty as we noticed that roofs were made of clay. It was strange to see sails without any rivers in sight, but we were told that these sails moved the wheel-barrows. At the Tientsin Railway Junction we saw another train waiting, also bound for Peking,

but leaving earlier than ours. So we changed trains and reached Peking before it got quite dark in the evening.

There was an almost inconceivable crowd at the Peking station. I was surprised to find my old classmate, Baron Hols-tain, amidst that sea of unknown faces. That was a great pleasure and a great relief.

On April 25th there was a select gathering of Chinese leaders to welcome Gurudeva. The leader of the gathering, the venerable old Liang Chi-Chao, was one of the greatest scholars of China. He was the president of the association of Chinese Universities, and an undisputed authority on Classical Chinese Literature. Though old his health was wonderful ; but unfortunately he died just after our return to India, due to an unsuccessful surgical operation.

The place of our meeting was the Tea Chamber of the old emperors of China. There Liang Chi-Chao delivered a charming lecture, welcoming us. His talk was full of scholarship and friendship. He first introduced Rabindranath to the audience with friendly eulogy and then extended his warm welcome. "We are brothers", Liang Chi-Chao said, "India is our elder brother and we are the younger. This is not only an expression of courtesy. We have got ample proof of that statement in history.

"In ancient times there was no civilization to the north and south of China. Towards the east there was the Pacific Ocean and no message of any civilization came to China across it from the east. Towards the west there were nations devoid of culture ; they had nothing to give. We could not, of course, go far towards the west, because there was no sea and nature was not very hospitable. The only message which reached us was from the south-west. This was one of blessings from India. Since then the two civilizations marched along the path of progress, like two brothers. There were uninviting natural barriers to be crossed, but our friendship conquered all such obstacles.

"For nearly the first 800 years of the Christian Era very many great Indian thinkers and saints came to China and of them the names of twenty-four are quite famous. We had also thirteen great message-bearers from Kashmir. From China, in return, one hundred and eighty-seven great scholars went to India with reverence and the message of friendship. Of these the names and doings of at least one hundred and five have been remembered. Even now great Indians who come to China are venerated and I think India also remembers some of our great men, like Fa Hien, Hiuen Tsang, I-tsing and others.

"But after about 800 years the contact suddenly ceased. For a long, long time after that no message came from the elder brother. Then came the modern age, with another kind of visitors from the west. Their message was one of strength and exploitation. This is not the way in which brothers should meet.

"Indians did not covet anything of China. They gave us the *sadhana* of freedom and *maitri*. Along with that message came the wealth of their literature, art and education. We had inspirations from them in the field of music, painting, architecture, sculpture, drama, poetry, etc. They brought with them great gifts of astronomy, of medicine, of social and educational institutions. They were never stingy in their gifts and all their gifts were accompanied by deep love and friendship.

"But our contacts have been interrupted for nearly 1,000 years now. We passed through a history of misery, misfortune, trials and tribulations during this long period. We have been exploited, insulted and tortured. The darkness of the night was impenetrable. But of a sudden we see the glimpses of the dawn. Rabindranath is come to us from the country of our elder brother. I feel as if Kumarajiva himself has come. I have not seen Asvaghosa, the author of *Buddhacharit*. He was a great poet and I realize him today in Tagore. Let poet Tagore give us his gifts, like Kumarajiva, and inspire a new life in us, dispelling all darkness."

Gurudeva in turn gave an adequate and beautiful reply,

from the depth of his heart. He said : "I am only a poet. Mr. Liang Chi-Chao is a great scholar. How can I fill up my talk with historical facts and treasures like him? But this much I can say, that India feels a very great kinship with China. China and India are very old and loving brothers. After long, long years, in the dawn of the future age, we have met today again. India sends her deep love and *sraddha* to China. If I can carry that message properly and if my message is properly understood and accepted then my coming will be fulfilled and I shall be blessed. If India gets back her lost brother then India too will be blessed."

The meeting terminated very quietly and very wonderfully. The atmosphere was throughout congenial and inspiring. But the private talk they had after the meeting was even more interesting than the meeting itself. The Chinese poet Suzi-mo asked Gurudeva about the common western criticism of the Chinese as being exclusive and their pointing to the Chinese Wall as a symbol of that exclusiveness. He asked if that was a fair criticism and, if not, how it could be met. To that Rabindranath replied : "More than twenty years ago Dr. Dillon wrote in *The Contemporary Review* (Jan. 1902) that Asiatics are crude and cruel. He cited Jenghis Khan and Timurlane as instances. But since then the terrible nature of their civilization has been revealed to us and it is becoming more and more terrible with the assistance of Science and scientific organisation.

"The Europeans are intelligent people. They can arrange their statements properly and give them in very presentable forms. Over and above that they are mighty and we are weak. They know that if it is necessary they can calumniate us with impunity. We shall have to accept them, like their bullets and cannons, helplessly. Because they know that for certain, they do not feel any necessity of restraint by truth or charity when they come to call us names. And they have the wonderful art of selecting just a small portion of a whole, harmonious truth and use it taken out from all its bearings. Mutilated truth is

far more dangerous than untruth. They compelled the Chinese on the point of the bayonet to accept opium and now they abuse the Chinese as opium-eaters. In various countries they encourage and cause to flare up divisions and differences between sects and groups and then they abuse them for such divisions and make of them a plea for their continued stay and exploitation in those countries.

"This sort of 'cultural wall' is far more dangerous than walls made of bricks, because it is not only exclusive but aggressive as well. The Chinese wall was only for defence, but this kind of cultural wall is terribly cruel and hopelessly scientific and wonderfully efficient. You cannot show it anywhere, but you feel it everywhere and all the time. Is this inclusiveness? In that case the love of the cannibals is also inclusive; they are the greatest experts in physical inclusiveness.

"In this age of scientific warfare the Chinese wall has no meaning. Western science has completely defeated it. But their wall of exclusion is far more terrible than this brick-made wall. Their wall is that of exclusive nationalism. It is aggressive and unconquerable. It bleeds others and swells itself. If one man devours another you condemn him as a cannibal. But if one nation sucks another nation and bloats on the blood of the weak and the helpless, then you admire such nationalism. Cannibalism, if it is group-wide and is directed scientifically, is praiseworthy. This invisible wall of competing nationalisms will in time devour and exterminate all the weak peoples of the earth; but one question I cannot help asking: "When they have finished devouring the weaker peoples will they not try to eat each other?" *And I think the day is not far off when human history will have to witness that terrible sight, if they are not redeemed in the meantime by any higher idealism.*

"Europeans complain that missionaries in China have no influence. But have they any influence in their own country? Are they loyal to the teaching of Christ? They do not mind if they are touched in their *Dharma*, because *Dharma*

is not their vital spot. Politics is their vital point. Can they tolerate the slightest touch there? To the Chinese and to the people of the East in general their social and religious life is their all. Therefore if China chooses to be secure in that we cannot condemn her.

"China is not merely a geographical country. China means a culture and a civilization. It represents a fulfilment and progress of many social and human ideals. And surely the Chinese can expect from others freedom in that field, so that they can offer the result of their *sadhana*, as their best gift to humanity.

"Today Europe has no responsibility for spiritual and human ideals. They have kept imprisoned the teachings of Christ in the strong iron chests of church and sect. In them all the great life-giving utterances of the great Master are safely locked up. Today if Christ himself comes down personally I do not think he will have any hearing.

"I do not mean that there are no great men in Europe. There are great idealists there, but nobody pays any attention to them. They are neglected, insulted, shouted down. They use their Chinese wall against other people.

"Europeans believe only in so-called progress, which is nothing but cruel and scientific exploitation. These power-intoxicated people wish to keep India and China ever fettered to the wheels of that inhuman chariot. If we do not consent, then they abuse the oriental peoples in all possible filthy language. They are great in wealth and power; but that cannibal-might is barren; it cannot create anything; it is only destructive.

"Science is a great gift of God. To use that for inhuman ends is the greatest insult to him. They do not feel their own iniquity when they use science and truth for purposes of destruction. The Chinese people discovered gunpowder for pyrotechnic purposes. In Europe it marked the beginning of a new school of warfare. If today they find the very cross to which Christ was bound, I think it is not impossible that they will even use that timber for armaments.

"China and India seek culture, seek religion. The central *mantra* of India is 'Do not covet'. Your old teachers also repeated the same thing. So here we are one. Today India is poor and powerless. The message of India has no meaning in the market of the world. China's message is also equally ignored, because China also cannot kill efficiently. Today's civilization means efficiency in killing. We are not civilized because we have not developed the science of killing.

"But let us forget all these assertions. We have come to meet and unite. We must unite among ourselves because our isolated messages may be ignored by the world at large. But if our ideals and messages of peace and well-being are united, they may get a little more strength. We do not wish to destroy anybody by our union. We want new creation, the well-being of all humanity and *anand* for all. Let all humanity be fulfilled.

"China in her *sadhana* has tried to perpetuate the blessings of all time ; therefore she is a worshipper of the past. This is the inner meaning of her ancestor worship. And India wishes to mingle in this stream her own stream of the Buddha's *maitri* and the *prem* (love) of the Bhagavatas.

"This day of our reunion is a great day for the future of humanity. Let us not misjudge anyone on this holy occasion. I have used hard words for the western people, on account of their narrow-minded, exclusive jingoism ; but if we cannot realize the greatness of the soul of Europe then our judgment will not be balanced. Of course the body is more palpable than the soul. So we feel the narrow-minded jingoes and nationalists more than the great men who actually form the soul of Europe. If we misjudge Europe there will be no end to our guilt. Let us not belittle the truly great Europe.

"China and India both need Europe and all humanity needs Europe wherein she is great. We are terribly pained when we see that Europe does not recognize the dignity of her own spiritual greatness. China and India do not ignore the great ideals of Europe ; but in Europe the idealists today are ostra-

cized and ignored. If we can unite then we can give them freedom and join with them. Those great men have been offered prison bars by their own brothers ; but if we can offer them the freedom of the universal atomsphere, then there will be a real meeting of East and West. It is impossible to unite with the blood-thirsty jingoes of the West and there is no well-being of humanity from such union, even if that is possible. Today we seek the blessing of the insulted, ignored, ostracized great souls of Europe.

"We do not wish to deprive any one of anything on account of our greed, nor to impose our ideals on anybody else. We know that different people have their different civilizations and that the beauty of unity depends on the wealth of variety. And we do not believe in jingoism even in the field of idealism. We do not wish to destroy the wealth of variety which is the greatest gift of God, with our own narrow obsessions. Even if we wish that, history will make it impossible. Our only prayer today is that Providence may save us from such misery. We all look forward to that future age when everyone will be able to bring forward his special gift to enrich the history of humanity.

"That new age is dawning. East and West have met, yet they have not been united. Greed and power stand in the way of unity. We must make the path free from all such obstacles. In the great Durbar of Humanity the Gate of Science has been opened, but let us not exploit or misuse the wealth which Science is bringing to Humanity. If Science is denied of its real mission and if we put it to destructive uses it will be doing a great injustice to Science itself. We shall have to help Science to be free from such insults and inhumanities and to welcome the new age, made all the more wealthy by the advent of Science.

"The right of welcoming Science and expressing the *namaskar* of the new age actually belonged to Europe. But she has forgotten her sacred duty in her greed and power. And the European idealists who tried to make them conscious of their

duty are ostracized and ignored today. Nobody gives them any hearing ; idealism in Europe is only a thing to be jeered at.

"Therefore though we are weak the duty of welcoming the new age has fallen upon us. With all our incompetence we cannot avoid the duty which Providence has placed on us. God has given us this terrible responsibility by awakening our consciousness. God has given us awakening, but not power enough to fulfil that awakening. We have understood God's indication, but alone we are not competent to fulfil it. This indication has come to China ; it has come to India. Isolated India is weak ; isolated China also is not sufficiently strong. So today we need each other.

"The New Age is already come and is waiting at our door, waiting for our welcome greetings. We cannot keep her waiting any longer. Let us, China and India, unite and let the invocation song of welcome to the Great Age come out from China and India. Let both the countries proceed with the lamp of welcome lighted and, if due to contrary winds any one's light is extinguished, let us help each other. If any one of us becomes faint let the other bring him back to consciousness."

"When concord prevails among brothers, life is delightful"
Book of Odes (Mow Shih) Book IX, No. 2.

A SPIRITUAL ALLIANCE

IRENE R. RAY

It is most fitting that during the period of renaissance that is at present evident in India and China efforts are being made at Santiniketan to bring about a closer and deeper cultural relationship between these two great countries. India is the home of spiritual experience and it is on the spiritual plane that India and China have the greatest affinity. With no other country has India such a close spiritual alliance.

Spiritual experience, the experience of the mystics, has been known throughout the ages in all countries. Time after time individuals have arisen, one here, one there, who have penetrated the Mystery and who, although wide apart in time and environment, have expressed their experience in almost identical language. But these individuals seem to have arisen in spite of, rather than out of, their own backgrounds. This fact, while it provides in itself a wonderful expression of the fundamental spiritual unity of the human race, places Indian and Chinese cultures in a class apart.

Indian culture is based upon the scientific findings of deep spiritual research—research which was carried out continuously for thousands of years, and which is expressed in an extensive philosophical vocabulary such as no other country has produced. Using the mind as the instrument of research, the seers of India passed through psychology to that which lies beyond—to Existence-Knowledge-Bliss, Absolute. The method of procedure and the results obtained were carefully recorded and succeeding generations of great men have proved the truth of them in their own lives.

The result of the labours of these seers, and their value to

mankind, is that there exists in India today detailed and precise instructions for all who wish to live a spiritual life. All are provided for none are omitted. Every heart has its longings, and longing is the only qualification demanded. Many paths are provided and the aspirant has only to choose the way best suited to himself to lead him to the state of blessedness. The factor which will determine his choice of the path will be his own particular bent of mind. In some minds, for example, emotion predominates, while in others reasoning predominates. No two minds are identical. One of the greatest contributions the Indian seers have made to universal religion is this great discovery that there is a spiritual path suited to the needs of every type of mind. The numerous different paths have been broadly summarised under four main headings—the paths of Knowledge, Love, Right Activity and Psychic control. By following one or more or all of these paths the spiritual aspirant will attain to the state of blessedness.

“Different are the paths laid down in the Veda, Sankhya, Yoga, Saiva and Vaishnava scriptures. Of these, some people take to one and some to another as the best. Devotees follow these diverse paths, straight or crooked, according to their different tendencies. Yet, O Lord, Thou alone art the Ultimate Goal of all men, as is the ocean of all rivers”. (*Siva Mahimna Stotra.*)

The state of blessedness is the Great Mystery out of which all things have proceeded and to which all things return. It cannot be named, for to name it is to limit it. Therefore is it described as Absolute Existence, Absolute Knowledge, Absolute Bliss. So difficult is it to say what it is that the most one can do is to say what it is not. “Neti, neti,” say the Indian seers. It is not Nature, not the physical universe, not the body, the senses or the mind. Yet all these things have emanated from it. Step by step the subtle has become the gross, and one way therefore to know the subtle is to reverse the process and eliminate the gross until the subtle is reached. In effect the

whole of religion is this. Whatever path is pursued, however differently it may be expressed, this must be the result. Going beyond whatever is physical or transient the individual soul finds its fulfilment in the universal soul.

The search for this fulfilment is what gives meaning to life on earth. Environment, circumstance, and every experience, all have this significance ; from them the individual can, if he chooses, derive that which he needs to lead him to his goal. This is the law which governs his inner being, this is the *dharmā*. His only duty is to fulfil this law and his only virtue lies in living in accordance with it.

Existence-Knowledge-Bliss, Absolute is God Impersonal. To reach the Impersonal is very difficult ; to stay there is impossible except for the few. The reason of course is that the body, mind and senses obstruct perception. For this reason the Impersonal is perceived *through* the mind and senses and the result is a personal God who thus becomes the highest possible manifestation of the Impersonal.

To some this personal God is a Father, to love and obey ; to some a Master to serve with complete surrender ; to some a Friend, a constant, never-failing companion ; to some a Babe, to serve with devotion and self-sacrifice ; to some a Lover, the well-beloved ; and to some a Mother from whom to receive all blessings and in whom the heart's deep love finds its greatest satisfaction.

The common factor in all these relationships is love. The love that burns in every heart is but a reflection of this greater love. Love directed to its true destination is the only way to peace and happiness, for then alone are the lover and the loved truly one.

This, in road outline, is the religion of India. China is the only other country to have penetrated the Mystery to a like extent and to have framed a corresponding vocabulary. In China the Unnameable one, the Great Mystery, is known as *Tao* ; and since, in the spiritual life, the Goal is also

the way, *Tao* is the way to be followed by the spiritual aspirant.

The word *Tao*, and the deep spiritual teaching which it represents, is of very ancient origin. It is said to have originated with Emperor Fuh-Hi who lived about B. C. 3,200 and who was the founder of the Patriarchal Dynasty. *Tao* is frequently mentioned in the *Shu King*, the most ancient historical work which exists in China. The first two sections of this book deal with the Emperors Yaou and Shun, descendents of Fuh-Hi, and the last two Emperors of his Dynasty. These two Emperors are said to have followed the doctrine of *Tao*. Of Yaou (B. C. 2,355) it is written in the *Shu King*: "He was exceedingly worthy, pious, and intelligent; his actions and thoughts were reposeful, sincere, courteous, yet capable of yielding; and his renown extended to the four corners of the world." And of Shun it is written: "He was a repetition of glory, similar to the Emperor (Yaou)." And when he died the people felt that "they had lost a father or mother."

The Emperor Wu-Ting, whose reign began in B. C. 1,322, also followed *Tao* and the *Shu King* gives interesting details about his religious life. When he ascended the throne on the death of his father, he "continued mourning in twilight obscurity" for three years. This was customary and a normal part of Court procedure. But when Wu-Ting emerged from "twilight obscurity" he surprised everyone by still refusing to speak. When his Ministers protested he replied to them in writing. He explained that he was uncertain of his fitness and ability to govern the country well.

"I have been distressed lest my virtue should not be adequate to the task." We gather that during his three years of 'twilight obscurity' Wu-Ting had studied the doctrine of *Tao*. He then tells his Ministers of a dream which came to him while he "reverently meditated and thought on *Tao*." In his dream he saw a wise man who would be able to give him the assistance he needed in governing the country. A portrait of this man was

drawn according to Wu-Ting's description and a search for the man was made throughout the country. He was found among a gang of labourers constructing a dam. His name was Yueh and he proved to be a man of unusual inner wisdom and virtue. Wu-Ting made him his Prime Minister. "Do you be instructive to my mind," said the King, "as in making good wine you might be the ferment of sugar, or making an agreeable soup you might be the salt or the prunes." And Yueh taught the King how to govern by following *Tao*. "For a man of affairs not to master the ancient methods (the doctrine of *Tao* taught by Yaou and Shun) and yet to be capable of perpetuating his generations is a thing of which Yueh never yet heard." Yet he reminded the King that "it is not the knowledge of a thing, but the doing of it that is difficult."

But for a fuller description of what is meant by *Tao* and the way of life it implies we now have to turn to Lao Tse, a simple philosopher of the sixth century B. C. and one whom Dr. Paul Carus described as "one of the most remarkable thinkers of mankind—one of the greatest men that ever trod our earth." Few details of his life are now known but we find him at an advanced age as Keeper of the Archives, the State Library, at Lo-yang, the capital city. It was a time of great unrest, for civil wars had reduced the country to anarchy and destitution. Confucius, then a young man, was starting his work of social and political reform. Consequently very few understood Lao Tse and he was not then looked upon as a great man. Eventually he was compelled, either by circumstances or by actual oppression, to leave the capital and he journeyed west until he reached the Western Gate beyond which lay a mountain pass. It was apparently his intention to retire from the world but the soldier on guard at the Western Gate begged him to stay at his home. This Keeper of the Western Gate had heard of Lao Tse and he asked the philosopher to write down for him some of his teachings. Thus has come down to us the *Tao Teh King*, a small

book of eightyone very short chapters, some of them only a few sentences in length.

The first sentence of the opening chapter takes us at once into the presence of the Great Mystery and we are reminded of the impossibility of trying to grasp the Infinite, to know it or define it.

The *Tao* that is the subject of discussion is not the true *Tao*.

The quality which can be named is not its true attribute.

Having made it clear that there is no final definition of what *Tao* is or is not, the philosopher proceeds to explain the relationship between *Tao* and the world as we see it.

That which was before Heaven and Earth is called the Non-Existent.

The Existent is the mother of all things.

Therefore doth the wise man seek after the first mystery of the Non-Existent, while seeing in that which exists the Ultimates thereof.

The Non-Existent and Existent are identical in all but name.

This identity of apparent opposites I call the profound, the great deep, the open door of bewilderment.

Thus Lao Tse concludes his first chapter by bringing us to "the open door of bewilderment." We observe that it is an open door, unlike that other door so often met with in modern politics which is all too frequently shut ! So we may pass through this open door and enter the region where apparent opposites meet. Let us not be put off from our endeavour by words of paradox. For Lao Tse says : "The words of truth are always paradoxical."

The paradox in this first chapter deals with the Non-Existent and the Existent. This same paradox he has expressed elsewhere : "There is that which is entire. Being absolutely entire it does not exist."

Physical life on this earth, this world of form and matter,

Lao Tse calls the Existent ; therefore the immaterial source of the physical he calls Non-Existent. The physical is always relative and transient while its immaterial source is absolute. And being absolute it does not exist in the relative sense ; it is itself Absolute Existence.

When Lao Tse says, "There is that which is entire ; being absolutely entire it does not exist" he is referring to Absolute Existence, undifferentiated, the indivisible whole. The Non-Existent is Existence Absolute. Indian seers arrived at the same conclusion. With Lao Tse they said, "The Non-Existent and the Existent are identical in all but name." And from this they posited the fact that because this world of form and matter is not Absolute Existence it therefore, in this sense, may be said not to exist. This is the root of the doctrine of *maya* which may therefore be seen to be a fact and not merely a theory.

But to be able to distinguish the Existent from the Non-Existent is very difficult indeed and so Lao Tse's advice to the spiritual aspirant is to "seek after the first mystery of the Non-Existent, while seeing in that which exists the Ultimates thereof." This world of form and matter has only one Source and all things therefore give expression to it. In the Vedic "Song of Creation" an Indian seer wrote, "Sages who searched with their heart's thought discovered the existent's kinship in the non-existent." In Chapter 28 of his book Lao Tse says : "The first essence is that which, being differentiated, gives rise to innumerable vessels of life." But the only way to find this first essence is to eliminate the form of the vessel. Therefore says Lao Tse, "The path of *Tao* is backward."

In his first chapter Lao Tse also says that the Existent is the mother of all things. We may compare this with part of Chapter 25.

Before Heaven and Earth existed there was in Nature a primordial substance.

It was serene, it was fathomless.

It was self-existent, it was homogeneous.

It was omnipresent, nor suffered any limitation.

It is to be regarded as the universal mother.

I do not know its name, but I call it *Tao*.

So now we find that *Tao* is no mere philosophical abstraction. The Impersonal has become the Personal—the universal Mother, since the Non-Existent and Existent are identical in all but name. Chapter 52 tells us more about the Mother :

“That from which the universe sprang may be looked upon as its Mother.

By knowing the Mother you have access to the child.

And if, knowing the child, you prefer the Mother, though your body perish, yet you will come to no harm.

Keep your mouth shut, and close up the doors of sight and sound, and as long as you live you will have no vexation.

But open your mouth, or become inquisitive, and you will be in trouble all your life long.

To perceive things in the germ is intelligence.

To remain gentle is to be invincible.

Follow the light that guides you homeward, and do not get lost in the darkness.

This I call using the eternal.”

Lao Tse lived very close to the Mother. To him she was symbolised by the all-enfolding blue sky ; so he called her the Mother in Blue. “Religion,” he said, “begins with spiritual homesickness—the desire to go home to the Mother in Blue.” And at the end of this life when he was about to leave China, alone and rejected of men, he was able to declare : “I see that I am not forsaken of my Immortal Mother above. In my destitution she comes and bends over me. To her only I bow ; trusting her now and for ever.”

Having shown us the Goal and the Way to it Lao Tse tells us how to proceed along the way. The secret is *Teh*. Chapter 51 says :

“*Tao* brings forth, and *Teh* nourishes

All things take up their several forms, and natural forces bring them to perfection.

Therefore all things conspire to exalt *Tao* and to cherish virtue. (*Teh*)

But this regard of *Tao* and *Teh* is not in deference to any mandate.

It is unconstrained, and therefore it endures for ever.

For *Tao* produces all things, and *Teh* nourishes, increases, feeds, matures, protects, and watches over them.

To produce without possessing ; to work without expecting ; to enlarge without usurping ; this is the sublime virtue !”

Teh is virtue but it is best translated by the Sanskrit word *dharma*. Everything produced by *Tao* has a natural function to perform, and only in the performance of that function can it reach the fulfilment of its own true nature. *Teh* is this natural function, so only by living in accordance with *Teh* can one reach *Tao*. In effect it means living always in the consciousness of *Tao*, unaffected by the world. To possess without a sense of possession, to work without thought of the result, to live fully without usurping the rights of others ; in short, to renounce everything that is not *Tao*—this is the sublime virtue.

These quotations serve as samples of the treasures to be found in the *Tao Teh King*. They suffice to show not merely the greatness of *Lao Tse* but also the great spiritual depth of the doctrine of *Tao*. It is greatly to be regretted that *Lao Tse* and his message are so little known in the world generally in spite of the fact that there are sixteen different English translations of the *Tao Teh King*. Particularly is it to be regretted that *Lao Tse* is so little known in India. It seems astonishing that the doctrine of the *Tao* which is so strikingly close to Indian thought should be unknown in India and that even the name of *Lao Tse* is unknown to any but a few scholars.

Herein lies ample evidence of the need to revive and develop Sino-Indian cultural relationships. The great spiritual truths which are manifest in both cultures are of the utmost

importance to mankind. They are discoveries no less scientific than the discoveries of physical science and no less startling. As the discoveries of physical science continue to revolutionise life in its outward aspects, so these spiritual discoveries are waiting to revolutionise life in its inner aspects. And since the outer life of man can never be more than a reflection of his inner life the importance of such spiritual discoveries as India and China have given to the world cannot be overestimated.

Facts regarding such subjects as what constitutes Reality ; the laws which govern spiritual progress (whether that progress be conscious or unconscious) ; detailed instructions for planned spiritual living ; these are some of the discoveries which India and China have to give to the world. The world is not ready for them ; the world does not understand them because it does not yet *want* to understand them. Therefore let India and China continue to preserve these truths as they have done for thousands of years, ever awake to the greatness of their mission.

The quotations from the *Tao Teh King* and the *Shu King* are taken from the translations by W. Gorn Old.

MY FRIEND—THE CHINESE

GURUDIAL MALLIK

THERE is a saying of the Prophet of Arabia (may peace be on Him !) which runs thus, "Seek ye knowledge even if you have to go to China for it".

I have often wondered at this reference to our neighbour by the founder of the fraternising faith of the Moslems. Had He at the back of His mind the ancient cultural association between the two countries, which, in his time, had been temporarily cut off, under the strain and stress of self-assertiveness, with its concomitant sense of self-sufficiency, that was exhibited, nay, indulged in, by the then Arab tribes ? Was there, in those days, a greater and more constant exchange of the gifts and graces of the spirit.—that is what the term 'culture' truly connotes—between Africa and China than between Arabia and India, and so He enjoined on His hearers to proceed to China, rather than to India, in their pursuit of the Supreme Reality ? Were India and Arabia so intimately linked up with each other culturally that His injunction held good for the people of India as well ?

Be that as it may, one consideration, however, appears to be clear,—that when the Prophet lived, China enjoyed high reputation as a repository of wisdom. Therefore, He desired that every country should look upon China as a watch-tower, from which Truth could be viewed in all its variety and vitality.

For, what is China's positive and profound contribution to the common fund of world's culture ? It is, as Rabindranath once observed, her discovery of "the secret of the rhythm of things". In other words, if a well-known phrase of Emerson may be used in this connection, she has found out the technique

of hitching the wagon to the star, as against the philosophy of the other countries, some of which fixed their gaze either only on the stars above or, as others did, looked intently alone at the wagon below.

China, then, knows how to yoke the plough and the Pole Star in the service of the ideal, the integral and the Eternal. Hence, the happy blending in the character of my friend,—the Chinese,—of humour and holiness, of skill and spirituality, of task and tranquility and of the enjoyment of the goods and the understanding of the goods of Life.

May be this is the reason why, whenever I have watched my friend, whether in his workshop or in his study, I have seen a psychic picture of a lotus blooming by the side of a lake. For, he habitually carries about him an atmosphere of equanimity, under which, like a tortoise, he can immediately withdraw if there is an upheaval of any kind in the even tenor of his life.

And in the present age, when the world has become one vast Bedlam because it has lost the art of balance, what does it need more than to go *on pilgrimage* to China and learn from her “the secret of the rhythm of things” ?

IMPRESSIONS OF AN INDIAN CHRISTIAN IN CHINA

C. E. ABRAHAM.

It was my privilege to visit certain parts of what was then called Free China in the year 1943-44 and to spend a little over three months there. Though transport was a serious problem I was able to address a large number of educational institutions and Christian as well as other audiences, especially in the cities of Chengtu, Chunking and Kunming.

The lapse of time has modified some of my first reactions in my experiences in China but the outstanding impressions remain substantially the same as when they were first formed in my mind ; if anything they stand out today in bolder outline. I wish to set down here a few of these impressions.

One of the things that struck me very forcibly was the unusual interest that Chinese audiences evinced in the problems and people of India. In some cases it amounted to an anxious concern, especially when questions were raised as to the political status of India. Though I was on my first visit to China, the Chinese people, with their characteristic generosity, took me as a friend and a brother and made me feel entirely at home with them. In some of the places I visited, notably in villages, I felt I was in the company of friends whom I had known for a long time. There were anxious enquiries at almost every place I visited about the health of Mahatma Gandhi, Pandit Nehru and other Congress leaders who were then in goal, and about the prospects of the attainment of independence by India. My Chinese friends gave tangible proof of their solicitude for India by sending a contribution through me to the famine-stricken people of Bengal. This universal interest in India in its present and future status—was but another proof, if proof were needed,

of the age-long friendship that has subsisted between China and India. During the war the two countries have been brought closer together in many ways, and one hopes that with the coming of peace and the restoration of facilities for communications these two nations will be brought into even closer neighbourly relations with each other.

Another thing that was brought home to me was the heroic spirit of the Chinese people. Many of the students and teachers amongst whom I lived in Chengtu had lost their possessions and their dear ones through enemy action and the conditions in which they found themselves in their new homes were far from being conducive to comfortable living or cultural pursuits. And yet the temper they manifested in their life and work in the over-crowded dormitories and improvised lecture halls and laboratories filled me with admiration for the patriotism and love of learning and culture of modern Chinese youth. As for the Chinese people generally, I felt that notwithstanding privation and misery inflicted on them by a long drawn out war there was no better example of a nation in which the spirit of Lincoln's speech at Gettysburg was incarnate. Their love of China did not mean a wholesale hatred of Japan and the Japanese people. I still stand at salute to the magnanimous and heroic spirit of the Chinese nation.

My final observation relates to the Christian Church in China. One of the more pleasing things about the Church in China is the way it is getting integrated into the life of the nation. In point of age Protestant Christianity in China is but a new comer in comparison with other religions, but yet it is far from being an exotic growth. Christians are not suspected of being anti-national but are generally welcomed for their spirit of brotherhood and service. They enjoy the confidence of their fellow-citizens, and some of the Christian leaders occupy positions of great honour and responsibility in the State. The service that the Christian Church has rendered during the war to victims of war and famine, such as wounded and disabled

soldiers and refugees, is one that may be written in letters of gold. Chinese Christianity is truly catholic in its outlook. It lays little store by the petty distinctions on points of dogma or ritual that are much in evidence in certain other parts of the world. Chinese Christianity is colour-blind and label-proof. Further, the leadership of the Church is in the hands of nationals and the spirit of cooperation that exists between Chinese Christian leaders and foreign missionaries is such as shed lustre on the foresight and generosity of the western Missionary Societies working in China. Though there is an ideological conflict in the political field, there is no communal problem in China such as there is in India and the credit for this is due, apart from the common sense of the Chinese people, to the spirit of unity engendered by the cultural patterns produced by the different religions including Christianity. This is something of which any country may be proud. The Chinese Church is national as well as catholic in spirit and in this she has interpreted aright the spirit of Christianity.

CHINESE IDEALS OF CHARACTER EDUCATION

CHEN LI-FU

CHARACTER education aims at the development of an ideal personality. The school authorities responsible for the discipline of the pupils should bring out those qualities in the pupils which would contribute to the building up of that ideal personality. Some of these qualities change with the times and environments, while others have withstood the mutations of time and space. Of the variable qualities, in the Western world, the Greeks postulated the philosopher as the ideal man. In the Middle Ages, the monastic scholar became the model of all humanity. By the early modern period, British education aimed at producing gentlemen. The contemporary Western world, though far from being unanimous in this as in other regards, may be said to be labouring at developing good citizenship and efficient workmanship. In our own culture, the ideal personality had been the sage or superior man.

But, whatever be the special requirements of a given situation at any given time, philosophers have endeavoured to discover certain ideals of manhood which will endure throughout the ages. If we are privileged to discern certain conditions which will promote the development of such ideals, we shall say that those conditions will be our criteria of character education. In striving after these ideals, we shall supplement them with the special demands of our times and the peculiar requirements of the Chinese polity. By so doing, we hope that this is not a vain pursuit.

The immutable condition of the ideal personality is the Chinese word "cheng" which may be translated as "sincerity".

With "sincerity" as the source of all actions, the motive would be pure and the consequences beneficial. Actions springing from "sincerity" are likely to be persisted in because of the purity of their motive. Through "sincerity", attention will be concentrated, purpose will be unified. There can be no diffusion of energies, there can be no deviation from the true course. "It is he who is possessed of the most complete sincerity who can give full development to his nature" to the end that he "may assist the transforming and nourishing powers of Heaven and Earth". As it is well said in "The Doctrine of the Mean" :—"From the shoots of goodness in him, he can attain the possession of sincerity. This sincerity becomes apparent. From being apparent, it becomes manifest. From being manifest, it becomes brilliant. Brilliant, it affects others. Affecting others, they are changed by it. Changed by it, they are transformed. It is only he who is possessed of the most complete sincerity that can exist under heaven...."

"The Doctrine of the Mean" goes on to say, "the duties of universal obligation are five, and the virtues wherewith they are practiced are three. The duties are those between father and son, between man and wife, between elder brother and younger, and between friends. These five are the duties of universal obligation. Knowledge, magnanimity, and courage, these three are the virtues universally binding, and the means by which they carry the 'duties' into practice is singleness." Through the five duties of universal obligation, the criteria of social relationship are set.

Knowledge, being the fruits of the intellect, enables one to distinguish between good and evil. Magnanimity, an expression of emotion, furnishes the drive whereby one may pursue right with spirit and energy. Courage, a compound of insight and feeling, instils one with fearlessness and perseverance. According to the master, "To be fond of learning is to be near to knowledge ; to practice with vigour is to be near to magnanimity ; to possess the feeling of shame is to

be near to courage." The fundamental basis of all three virtues is still "sincerity." Without "sincerity," knowledge degenerates into superficiality, magnanimity into hypocrisy, and courage into sheer bravado.

The premier tenet of moral development is "sincerity". It is manifested through the three universal virtues of knowledge, magnanimity and courage. These are the immutable ideals of character education. Through these ideals, our ancients hoped to "cultivate their persons", "to regulate their families", "to govern rightly their States", and "to make the whole universe tranquil and happy". Not all the ancient conditions are identical with those of our times. In our pursuit of the ideal, we should stress the following :

INDIVIDUAL

The point of departure of moral action is the cultivation of our own "persons". In this, we should postulate the triple aims of strong physique, a noble character, and a craft of livelihood. A sound mind in a sound body, as the Greeks put it, is a vital principle. If a person lacks a sound physique which is able to undergo hardship, resist disease and rebuild with all possible speed any expended energy, it would be vain for him to expect a highly cultivated mind. Without a well-founded and noble character, one cannot hope to rise to bear due responsibilities in times of crisis. A craft of livelihood is likewise important, for a man who is unable to live on the fruits of his own labours is liable either to be living unjustly or to degenerate into a parasite of the social organism.

FAMILY

What the individual is to his family is, in miniature, what he is to society at large. When Confucius emphasized the importance to the superior man of the regulation of his family,

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it was not intended to make such regulation the ultimate end of human Personality. It was but one step leading further to the larger ideals of "governing rightly the States" and of "making the whole universe tranquil and happy." In endeavouring to regulate one's family, the virtues to be developed are parental love, filial piety, brotherly solicitude and matrimonial harmony. Parental love should be shown through nursing, general training of social habits and pre-school education. Care should be taken not to let parental love degrade itself into indulgence. A loving mother and a stern father should prove to be a division of labour in accordance with the laws of nature. Filial piety expresses itself first in self-respect—respecting not merely the physical endowments which are gifts from the parents but also one's integrity; secondly, in creative and contributory work for the benefit of our Fatherland and, where capacity deserves, of humanity; and thirdly, to carry on the family tradition in whatever form of human endeavour, so that, that tradition may be further glorified. Brotherly solicitude involves two types of attitudes, i.e., that of the younger towards the elder and that of the elder towards the younger. The younger should respect not only his own brothers of the blood, but also extend that respect towards all people who are senior to him either in years or in experience. The elder should exert himself on behalf of his younger brothers in his capacity as the leader and the model. Harmony is the ideal relationship between man and wife. There must be mutual love, respect, accomodation and forgiveness before harmony can be achieved between man and wife. Each partner should do his or her part of the work in a spirit af full co-operation.

SOCIETY

There was an over-emphasis in our traditional morality on the relationship between man and man with the consequent neglect of the relationship between man and social groups. So

much mischief has been done through this misplaced emphasis that henceforth we must strive to correct this weakness. The individual in relation to social groups should cultivate the five virtues of knowledge, magnanimity, courage, faithfulness and discipline. Knowledge gives one the material whereupon one may work ; magnanimity makes the individual beloved ; courage qualifies one to assume grave responsibilities ; faithfulness entitles one to win the respect of others ; and discipline assures one of the obedience and support of the people. The leader of society should have special aptitude for organisation, should show absolute obedience to superiors and command the same from subordinates. He should, further, be filled with enthusiasm for any public cause. Any member of society should be ready to assume responsibility and maintain discipline, both on his own part and seeing that others do likewise.

STATE

The state is the highest and all-embracing national, cultural and moral organisation. The individual owes absolute allegiance to the state, whereby he assumes certain obligations and responsibilities. That the state may exist and prosper, the individuals composing it must observe three minimum principles, to wit, loyalty, courage and self-confidence. In olden times, an individual owes loyalty to his sovereign. To day, the citizen owes absolute loyalty to his state. Loyalty to the state is to be expressed, primarily by doing one's best for the state, and secondarily, to sacrifice one's all for the good of the state. Courage should also be manifested in a twofold way, first by being courageous in accepting state responsibilities or in prosecuting state policies, and secondly, by defending the state with one's life, if need be. Self-confidence, too, has two respects : to have a clear knowledge and appreciation of one's national and cultural heritage and to maintain an outlook and standard of behaviour befitting a citizen of a great nation.

The state in the last analysis is not the ultimate moral goal of man. With reference to humanity in general the individual should entertain a sympathetic view of all, irrespective of race or nationality. Efforts should be directed towards a closer understanding of the cultures, the achievements and the travails of all people. Where necessary, the efforts of the Chinese nation should be directed towards the maintenance of international justice and world peace.

Cosmopolitanism should not be considered as an ideal impossible of realisation. While realising that the first task of the Chinese nation is to achieve freedom and to maintain the independence and equality of China in the family of nations, we should bear in mind the innate cosmopolitan nature of human kind.

UNIVERSE

While encouraging all efforts at understanding the phenomena and laws of nature, we should definitely realise that there are limits to the possibilities of human effort. Only by so recognising the frailty of man, may we hope to do away with that kind of fatalism which discourages human endeavour altogether.

After understanding the workings of the natural world, then, through human effort, we may capitalise on the fruits and blessings of the world of nature and avoid its pitfalls. Then we shall come nearest to the realisation that, given time and energy, human effort may go very far indeed.

When we have mastered the workings of the world of nature, and when we have realised the possibilities of the world of man, then we may be said to be contributing to the "transforming and nourishing powers of Heaven and Earth."

The ideal personality is five-fold, according to Confucius. He is "quick in apprehension, clear in discernment, of far-reaching intelligence, and all-embracing knowledge, and thus

fitted to exercise rule ; magnanimous, generous, benign and mild, and thus fitted to exercise forbearance ; courageous, energetic, strong and enduring, and thus fitted to maintain a firm hold ; self-adjusted, grave, never swerving from the Mean, and correct, and thus fitted to command reverence ; well versed in arts and sciences, penetrating and searching, and thus fitted to exercise discrimination." This is the ideal handed down to us from our forefathers forming the goal after which character education in China has striven through out the ages and must continue to strive.

If a boy is born with fingers like a girl's he will make a living easily.

If a girl is born with a face like a boy her dignity will be unsurpassed.

Chinese Proverbs

विद्यावाचस्पति
चन्द्रशेखर जगदादर तमर
दिल्ली द्वारा
गुरुकुल कांगड़ी पुस्तकालय को
भेंट

CHINA'S CULTURE AND CIVILIZATION

TAN YUN-SHAN

I. OLDEST CIVILIZATION

CHINA'S civilization is one of the oldest, if not the oldest, in the world. The Egyptian, the Babylonian, the Hindu and the Chinese are generally known as the world's four oldest civilizations. But the Egyptians and the Babylonians are today mere historical memories, while the Hindu and the Chinese still attract the world's attention. Western scholars often make the grave mistake of looking upon the Egyptian and Babylonian civilizations as the only oldest in point of time. The mistake is occasioned by their almost complete ignorance of Chinese History and lack of understanding of Chinese Culture. I venture to say that the Chinese civilization is even older than the Egyptian and Babylonian civilizations.

II. SEVEN STAGES AND PERIODS

The whole process of the development and evolution of China's civilization, from the very beginning up to the present, can be roughly divided into seven stages and periods :—

- 1 Initiation and Invention—from times immemorial and date uncertain.
- 2 Establishment and Completion—from Huang-Ti, the Yellow Emperor, to Tang-Yao and Yu-Shun, i. e. 2697. 2206 B. C.
- 3 Evolution and Expansion—during San-Tai, the 'Three Periods' namely the Hsia, Shang and Chou, i. e. 2206-255 B. C.
- 4 Contact with India—during the Chin Dynasty, the Han Dynasty and the Tang Dynasty, i. e. 255 B. C. 960 A. D.

5 Renaissance—during the Sung, Yuan and Ming Dynasties, i. e. 960-1643 A. D.

6 Contact with Europe—during Ching Dynasty, i. e. 1643-1911 A. D.

7 New Renaissance—from the establishment of the Republic up to now and hereafter, i. e. 1911.

Tradition speaks of Pan-Ku as the originator of Chinese civilization. The name of Pan-Ku is very similar to the Indian mystic god Brahma. He it was who created the universe and ruled the world—he was blessed with seven hands and eight feet. Next to Pan-Ku, comes San-Huang or the three mythical Emperors, namely Tien-Huang or the Emperor of Heaven, Ti Huang or the Emperor of Earth and Jen-Huang or the Emperor of Man. San-Huang was followed by Shih-Chi or the Ten Epochs. There are books dealing with these periods and giving to each a very long time. But the recorded facts are a little too remote to be reliable.

III. INITIATION AND INVENTION

The growth of human civilization has a long and definite course. Man first solved the problem of housing and food, then clothing and the making of household implements. Astronomy, the system of determining seasons and times, medicine and communications come next, then follow script and written literature. Then he develops social etiquette, music and government, and lastly come ethics, morality, religion and philosophy. According to old Chinese historical records, it was You-Tsao, who first invented houses, to teach the people to live safely ; it was Suei-Jen who invented fire by drilling wood to teach the people to cook. These discoveries took place much more than ten thousand years ago. Then came Fu-Hsi, who taught the people to catch fish with nets, animals with snares and he also taught them to sing to the accompaniment of guitars. He again laid down the formal rules of the wedding ceremony ;

this is the inauguration of social marriage in human society. He moreover created the Eight Diagrams which were the origin of the written characters ; and found the way to measure time, which is the prelude to the almanac. Then came Shen-Nung who invented spades and ploughs, and taught the people to cultivate corn. He also established a kind of market and taught people to exchange their products ; he experimented with the curative qualities of various plants, roots and leaves and thus laid the foundations of the science of medicine ; and he also reformed the system of calendar. It is to be remembered that all these took place about ten thousand years ago. Since then many great sages, one after another, have laid the world under a great debt of gratitude by their inventions and discoveries.

IV. ESTABLISHMENT AND COMPLETION

China's chronicle proper starts with the year 2697 B. C. , when Huang-Ti, the Yellow Emperor, begun to rule and unite the country, and made China a great Empire. Huang-Ti ruled the country for a full hundred years (2697-2598 B. C.) and is looked upon by the Chinese people as the creator of the Chinese nation. Even today the Chinese people consider themselves as descended from the Yellow Emperor and the first year of his reign become the beginning of the historical era. But we remember him today most for some of the vitally important inventions connected with civilized life. Amongst his numerous useful inventions mention should be made of (1) cap and dress, (2) vehicle and boat, (3) mortar and pestle, (4) bow and arrow, (5) compass, (6) coins and (7) coffin. Apart from his direct personal inventions, he had reformed and improved upon many of the things already in current use. Astronomy and the system of determining the seasons, studies of the solar system, are only a few of the fields he had enriched with his genius.

Two centuries after the reign of Huang-Ti, came the two most illustrious Emperors in Chinese history, namely Tang-Yao and Yu-Shun. Like the Yellow Emperor, Yao also ruled for a full hundred years (2357-2258 B. C.) when he abdicated of his own accord and passed on the throne to Shun. Shun ruled for forty-eight years (2255-2208 B. C.) and in his turn, abdicated, after assigning the throne to Yu. The virtue and ability of these Emperors were "as bright as the sun and the moon." They ruled their empire entirely by the influence of their sublime personality and left their throne to successors who were as good and competent as themselves. Confucius and Mencius regarded these two Emperors as model rulers and their reign as exhibiting the ideal form of Government. The period of their reigns is known as the period of 'Shan-Yang', voluntary abdication, which is a most glorious epoch of China's history.

At that time all the essential factors which go to the making of civilized existence, had been established, developed and completed in Chinese society and they created the very strong and stable foundation of China's civilization. Later developments and evolutions only added glories and splendours to this foundation.

A written language, old historical records and other books are the most important characteristics of a civilization. The Chinese script was invented by Fu-Hsi as mentioned above and completed by the Yellow Emperor. According to tradition, Tsang-Chi, the Yellow Emperor's minister of History, created the script under Imperial direction. As a matter of fact, the script was not created by him or in his name ;—he merely rearranged and classified it. China has her written historical records from the time the script was created. There is no written language in the world today as old as the Chinese. In the reign of the Yellow Emperor, there were two Ministers of History ; the one who stood to the left of the throne wrote down the speeches which were made by the Emperor himself, as well as by his ministers and the petitioners ; and the one who

stood to the right chronicled the events which happened during the time. Unfortunately these records have mostly perished, mainly due to the notorious Chin-Shi-Huang, who seems to have taken a special pleasure in the burning of books. There are, of course, other contributory causes during this long course of time. We only know of the titles of the books, but in most cases, the books themselves have vanished. Many old books, however, still remain such as 'Yi-Chin' or 'The Canons of Changes', a book beginning with the Eight Diagrams of Fu-Hsi, 'Shu-Chin' or 'The Canons of Books', beginning with chapters of Tang-Yao and Yu-Shun which were written between the years 2357-2206 B. C. There are no books in the world, perhaps excepting the 'Vedas', as old as these ones. Apart from these books, there are numerous folk-songs of the age of Tang-Yao, about 2300-2200 B. C. and a song composed by Yu-Shun about the same period :

- 1 I rise when the sun rises
And rest when the sun sets ;
I dig a well to drink,
And plough the land for food.
The power of Ti, let it be ;
But what has it got to do with me ?
- 2 Oh Luck Cloud, spread
Your splendour, over and over ;
Oh, Sun and Moon, brighten and beautify
The days for ever and ever.

V. EVOLUTION AND EXPANSION.

As early as in the time of 'San Tai' or the 'Three periods', namely the Hsia, Shang and Chou, i. e. 2206-225 B. C., China's civilization reached the zenith of its development. The great Yu, first Emperor of the Hsia period, saved the country from disastrous floods by opening up the mouths of the nine major

rivers and leading the flow of water to the sea. He then divided the country into nine divisions and collected metals all over the country and melted them and cast them into nine big cauldrons and set each of them in each of the nine division as the national valuables. The rare beauty of the brazen works of the Shang period arouses the enthusiasm of Westerners even today. The jade palace of the kings of the same period left many vivid records in different Chinese books, which would be no less precious and beautiful than the jade throne of the Moghul kings of India, if it only could have survived the long time of about forty centuries.

The Chou period is the golden era of Chinese history. When we read the Chou-Li, a book of the records of the Chou official rites, and Government system, we cannot but admire the ability and the spirit of our ancestors. Improvement was made in a remarkable manner in all branches of civilization and culture. The period is specially remarkable for its numerous saints and savants. We have only to remember that the great Confucious and Lao-Tzu and Hsun-Tzu, Yang-Tzu, Mo-Tzu, Chuang-Tzu and Mencius all belong to this era. There flourished no fewer than ten different schools of philosophy. It was a period of free thinking and learning—a real efflorescence of Chinese culture and civilization. It corresponds in India to the time from the Epic Period to king Asoka.

Two other gaeat social movements characterise the Chou period—the development of Feudalism and the initiation of the Ching-Tien system. The feudal system was inaugurated during the rule of the Yellow Emperor ; there was a slow development under the Hsia and Shang periods and it was during the Chou period that it was given its final shape. The country was divided into nine Chows or presidencies, each Chow subdivided into a number of Pangs or Feudal states. There were five classes of feudal states according to size namely : first, Kung or Dukedom, with an area of 500 square Li ; Second, Hou or Marquisate, with 400 square Li ; third, Po or Earldom, with

300 square Li ; fourth, Tzu or Viscountdom, with 200 square Li ; and fifth, Nan or Barony, with 100 square Li. All the five groups were collectively called 'Chu-Hou' or Feudal princes. The region under the direct control of the Central Government was called 'Huang-Chi' or the Imperial Domain. Every year, the Feudal Princes had to send a detailed report of the administration of their states to the Central Government, which arranged for a close inspection of the territory every three years. Chinese Feudalism, unlike the foreign system, was fundamentally democratic.

The Ching-Tien system is the land policy of the Chou period. All land belong to the nation and was equally divided among the people. Each square Li was subdivided into nine divisions of a hundreded Mous each ; of this total 900 Mous, 800 parts were distributed to 8 families for their private use and the centrally situated 100 Mous were reserved as public property, to be cultivated by the neighbouring farmers in turn. The yield of the public land was contributed to the Government for defraying the state expenses. The people had to pay a greater attention to the cultivation of the public land than to their private holdings. It is, in fact, a system of Communism, but unlike in Western countries, it did not call for any bloodshed for its inauguration.

The modern world is proud of its science, but China is the land of its origin. Early in this period of San-Tai, we find the studies of Lu-Yi or Six Arts and Lu-Kung or Six Works. The names of the Six Works are : Tu-Kung or Architecture, Chin-Kung or Metallurgy, Shih-Kung or Masonry, Mu-Kung or Carpentry, Shou-Kung or Zoology and Tsao-Kung or Botany. The names of the Six Arts are Li or Etiquette, Yo or Music, Sheh or Archery, Yu or Coachmanship, Shu or Writing and Su or Mathematics. There are various divisions in each of these arts : five in etiquette, archery and coachmanship, six in music and writing and nine in mathematics. Elaborate studies into political theory and organization were made as well as in the military science and tactics in warfare. All these above studies

were logically and systematically classified. This, I contend, is the real beginning of modern science. China also takes the credit for four of the most significant inventions of Science—the compass, paper, printing and gunpowder. They are really the harbingers of the age of science.

VI. CONTACT WITH INDIA

Chinese civilization from its very inception up to the period of Chin, Han and Tang dynasties had grown up, progressed and developed in complete independence. In other words, it had been altogether an indigenous product of her own soil. It did neither borrow nor imitate. It had only given plenteous education, instruction and intellectual nourishment to numerous peoples who lived round the country of China, but received nothing from them. Those barbarous neighbours very often attacked and invaded China at different times but had all been assimilated and absorbed by the vast and deep sea of China's civilization. China's politics from very ancient times had been as mentioned in the ancient classics, 'to endear all the masses of all peoples as children, to welcome all classes of all kinds of artisans, to treat kindly all the people who came to the country from far away, and to cherish kindly all the princes of other states'. How did China practically treat the outsiders who came to the country? As one of the ancient classics says: 'to escort them on their departure and welcome them on their coming; to commend the good among them and show compassion to the incompetent;—this is the way to treat people who came to the country from far away'. How did China actually cherish the princes of other states? The same classic says: 'to restore families whose line of succession have been broken, to revive states that have been extinguished; to reduce to order the states that are in confusion, to support those which are in peril; and to have fixed times for receiving them as well as for sending envoys to them, and to give more to and receive less from

them ;—this is the way to cherish the princes of other states'. But those uncivilized neighbouring peoples could rarely know how to reciprocate such kindness of China. They, especially those who lived in the extreme north, often came simply to rob and pillage the country. This, later on, made the First Emperor of the Chin dynasty (246-207 B. C.) build the world famous Great Wall to ward them off. This 'Great Wall of Ten Thousand Li' had long long been the greatest engineering feat of the world and regarded by all people as one of the world's rare wonders.

During the period of Chin, Han and Tang dynasties (255 B. C.—960 A. D.), China came in contact with India, and China's civilization and culture had been greatly influenced by Indian culture and civilization. Old Chinese books, such as 'Chou-Shu-Chi-Yi', 'Lie-Sien-Chuan' 'Shi-Loa-Chi', 'Tsi-Lu' 'Chin-Lu' and 'Fu-Tsu-Tung-Chi', mention that Indian monks came to China as early as even before the Chin dynasty. But these are only accidental references, not any adequate account. Actual historical facts of the contact between India and China are available only after the influx of Buddhism into China. The formal date for the first introduction of Buddhism into China is generally recognized to be the Yun-Ping tenth year of Min-Ti of the Han dynasty (67 A. D.), when the Emperor himself accorded Buddhism his royal welcome to the capital Lo-Yang. After this, numerous Chinese monks and scholars came to India for study and Indian sages and missionaries went to China for preaching. The most famous among the Chinese who came to India were Fa-Shien, Hsuan-Tsang and I-Tsing. Among the Indians who went to China, Kasyapa-Matanga, Kumarajiva and Gunaratna were the most famous. Kasyapa-Matanga was the first Indian Missionary to have preached in China and to have formally introduced the great religion of Lord Buddha. Kumara-jiva and Gunaratna were the two greatest Indian translators of Buddhist scriptures from Sanskrit into Chinese. The former translated 94 books, consisting of 425 fascicles ; the latter 64

books, consisting of 278 fascicles. Fa-Shien was the first Chinese who came to India for study and returned to China after having achieved great success. Hsuan-Tsang and I-Tsing were the two greatest of the Chinese translators of Buddhist Tripitaka. Hsuan-Tsang brought from India to China 520 bundles of 857 books and translated 73 of them, consisting of 1,330 fascicles. I-Tsing brought to China from India nearly 400 books and translated 56 of them, consisting of about 230 fascicles. These are not only some of the most splendid and glorious achievements of Chinese culture, but also magnificent feats in the history of world civilization. It is these sages and scholars, both Indian and Chinese, who, through their stupendous work and labour, created such great, wonderful and intimate cultural friendship between these two great countries, India and China.

The influence of Indian culture on the Chinese civilization, since this first contact, was very intimate, almost inexpressible in words. Buddhism became much more than a second national religion. It became the most influential religion of the country and occupied the first seat of honour. Take for example, Confucius and Lao-Tzu, the two greatest sages of China. The common people knew Lord Buddha much more than they knew Confucius and Lao-Tzu. Even today if one goes to China, one can see Buddhist temples, monasteries and pagodas everywhere; but temples of Confucius and Lao-Tzu may only be found in districts and cities, provincial capitals and big towns. Besides this, Chinese philosophy, art, literature, music, dance, architecture etc. all had been influenced to a very considerable extent by Indian civilization. From the point of view of philosophy, the thoughts of Confucianists and Taoists had been closely intermingled with Indian thought since the end of the Han Dynasty. From the point of view of literature, Chinese prose and the records of philosophical discourses had a striking tint and flavour of Indian literature in form and in quality since the Tang Dynasty. Even the system of the Chinese written language was affected by this Indian influence: a certain

Buddhist named Shou-Wen of the Tang Dynasty formulated thirty-six alphabets purely on the basis of Sanskrit and then created a revolution in the pronunciation, sounds, and rhymes of Chinese words. And artistically China learnt from India several methods, such as the building of pagodas, the making of statues, the practice of fresco, etc. As for the translations into Chinese of Indian classical works, they may be regarded as a rare wonder in the world history of civilization, both as regards their quality and quantity.

During this period, China's own literature, painting, and architecture had also reached the zenith of beauty, greatness and perfection. The descriptions in records of the 'O-Fang Palace' of the Chin Dynasty and the 'Wei-Yang Palace' of the Han Dynasty are beyond our imagination. It was said that when the 'O-Fang Palace' was burnt, the fire lasted for full three months. The painting and literature—especially poetry of the Tang Dynasty are really wonderful products of China's civilization. The long celebrated Saint-Painter, Wu Tao-Tzu, and the famous Poet-Painter, Won Mo-Chi, belonged to this dynasty. The few masterpieces that they left to the world today are really rarities. The famous Poet-Fairy Li Po and the well known Poet-Sage Tu Fu also belonged to this dynasty. Besides these, there were numerous other poets and great writers such as Han Yu and Liu Tsung-Yuan. Lately, little more than two hundred years ago, (1707 A. D.), Emperor Kang Hsi of the Ching dynasty had collected and edited all poems of the Tang dynasty in one book called 'Chuan Tang Shih' or 'Complete Collection of Tang Poetry' which contains more than 48,000 poems of more than 4,200 poets, and was bound into 900 volumes.

VII. RENAISSANCE.

To the common mind, the Universe seems to be a great mystery. When there is good, there is evil ; there is growth, there is decay ; there is wax, there is wane ; there is light, there

is darkness. But to an enlightened mind, this is no mystery at all. This is the natural law of the phenomena of the world. This is the Relativity of the Universe. When things get into one extreme, they are sure to get a reversal. Therefore, all the civilizations of the world must have their vicissitudes, and they evolve in rotatory motions, not in straight lines.

During the last period, China's civilization, on the one hand, reached a considerable degree of perfection in many ways, but, on the other, there was an apparent decline in Chinese culture. There were two prevailing schools of thought with two different tendencies towards human life and society. As there were no proper names for them, we may call one of them the Profligate, and the other Pedants. The former school took the ideas of the Taoists and the Buddhists but misunderstood both. They had a strange pessimism but were not real pessimists. They disliked the world but indulged in a profligate life. They had no idea of either renunciation or asceticism. Their acts were somewhat like the Lokayatikas or Carvakas of India but were different in principle. The latter school were similar to the European Classics. Their prime task and interest was to masticate the letters and to ruminate the words of the classics. They did not take the trouble to ponder much over the real meaning and true significance of the classics, therefore could not grasp the lofty ideas and sublime teachings of their ancient saints and sages. Such kind of profligacy and pedantry naturally could not last long and spread far. Then came the reaction, the first renaissance in China's civilization.

The renaissance was more spiritual than material and more philosophical than political. The movement of the renaissance was called 'Li-Hsia' or Rationalism. This movement of Chinese culture and civilization begun in the Sung Dynasty and ended in the Ming Dynasty (960-1643 A. D.). During this long period of nearly 700 years, there lived about one thousand famous scholars who participated in the movement and were called Rationalists. But the most important were only eight

in number. They were: (1) Chou Tun-Yi, (2) Shao Yung, (3) Chang Tsai, (4) Chen Hao, (5) Chen Yi (6) Chu Hsi, (7) Lu Chiu Yuang and (8) Wang Yang-Min. Chou Tun-Yi was the Founder-Master of Chinese Rationalism as Nanak of Indian Sikhism. Wang-Yang-Min was the last Master of Chinese Rationalism like Guru Govind of Sikhism in India. Chou Tan-Yi has left us two very important works which contain all his ideas and philosophy: one is called 'Tai Chi Tu Hsuo' or The Diagram of the Great Absolute and Its Explanation, the other is called 'Tung Hsu' or The General Book. The former was his interpretation to the metaphysical truth of the Universe; the latter was his explanation of the philosophy of Human Life. According to him the origin of the Universe derives from 'Wu Chi' or the Unknown Absolute to 'Tai Chi' or the Great Absolute. When the 'Tai-Chi' moves, it produces 'Yang' or the Masculine, i. e. the positive force; When the 'Tai-Chi' reposes, it produces 'Yin' or the Feminine, i. e. the negative force. These two forces when joined together, produce the five elements—'Chin', the metal, 'Mu', the wood, 'Shui', the water, 'Ho' the fire, and 'Tu,' the earth. These five elements again, when joined, produce the whole cosmos. Human life is but a part and parcel of this cosmos. Therefore a man should not only live in harmony with Nature but also mingle his life with it. This philosophy of Chou Tun-Yi was entirely based on the 'Canons of Changes' and the teachings of the ancient Chinese sages. But he explained it more properly and systematically. Wang Yang-Min's principal theories are: (1) all human intuitions and instincts are good, and (2) knowledge and action are one and the same thing. He said: "Knowledge is the beginning of action, action is the completion of knowledge. Without action there is no knowledge; without knowledge there is no action." His main idea was to bring knowledge and action together, and to put all teachings into practice and all philosophies into daily life. He might be called the great Yogi of China.

From very ancient times the Chinese saints and sages laid much more stress on ethics than on metaphysics. It was said that Confucius very seldom discussed Nature and the Universe with his disciples. Therefore metaphysics have not very properly developed until the Rationalists of this period. But the Rationalists had not only deeply fathomed the mystery of the Universe and profoundly pondered over the philosophy of human life but also revived and realised all the teachings of their ancient saints and sages and put them into practice. Therefore most of them were great personalities and not merely great scholars and philosophers. This period is also famous for porcelain wares and brass works.

VIII. CONTACT WITH EUROPE

The world famous Italian traveller, Marco Polo, came to China as early as the beginning of the 13th century. He stayed there for more than twenty years and became a high officer of the Yuan Dynasty. Another famous Italian Missionary, Matteo Ricci, came to China in 1580 during the Ming Dynasty and built the first Catholic Church in China, in the then capital Peking, now Peiping. He, together with his disciple Hsu Kwang-Chi, a very famous Chinese scholar and high officer, had also written and translated some books into Chinese on Astronomy and Mathematics. This may be considered to be the beginning of the introduction of European learning into China. But China did not feel the contact with Europe until the Manchu or Ching dynasty. It was during the Ching Dynasty that China felt the real contact with European people and civilization.

China's contact with Europe had not been so happy as her relation with India. When China and India met, they met each other with love and respect. They exchanged their greetings and gifts just as noble friends. Their people never harboured in their mind any insincerity or unfriendliness towards

one another. They had not the least idea of advantage. Their motives and actions, their words and deeds were purely and emphatically cultural and religious. When the Europeans came to China, they were first preaching, then trading, and lastly exploiting. In other words, they came first with their Gospel, then with their merchandise, and then with their war-ships and guns. This brought about a series of wars against the country. Owing to the corruption, inability and decay of the later rulers of the Manchu Dynasty, China suffered many defeats. The results of these defeats were that China had to sign several unequal treaties, to pay heavy indemnities, to cede several territories, to open many trading ports with concessions and extra-territorial rights and to lose all her tributary states. Consequently China became a secondary colony, as the late Dr. Sun Yat-Sen put it. Fortunately, very fortunately, all this injustice has gone for ever now and a new, equal and honourable relationship between China and the Western countries has already begun.

The Chinese people were formerly proud of their own civilization and respected it very highly. Since the close contact with Europe, the stable foundations of their civilization came to be rudely shaken. Their attitude towards foreign countries had also completely changed. They were inclined to imitate and accept foreign ideas more readily than ever before. They tried first to imitate the European steamers and machine-guns, then to learn European politics and economics, and then to adapt European thoughts and principles. But all these resulted in nothing hopeful. Then came the New Renaissance.

IX. NEW RENAISSANCE

The New Renaissance was started along with the Great Revolution by the late Dr. Sun Yat-Sen, the Father of the Chinese Republic. It is still in progress under the guidance and leader-

ship of a supreme personality, Generalissimo Chiang Kai-Shek. After a long period of chaos and miseries, China's civilization has now again found her own way. This New Renaissance has now been embodied in a new movement called the New Life Movement which was started on 19th February, 1934, by the Generalissimo and Madame Chiang Kai-Shek.

The object of this new movement is to take Chinese philosophy and ethics as the foundation of China's culture and civilization and then to assimilate the Western scientific spirit in order to formulate a new mode of life for the Chinese people. For, China has a long history of several thousand years and her numberless sages during these ages have dealt with the problem of human life and have left a vast amount of experience as a legacy to the Chinese people, which presents an essential aspect of the eternal truth. At the same time, China has been suffering from decay, dissipation and indifference through a long period of her history. Therefore the right way was to assert the old principles and to rectify the present disorder and defects through the ancient wisdom, at the same time to keep an open mind and accept from others whatever is palatable and healthy by adapting it to the present circumstances in China. Thus, the Chinese people could be made happy and given a new and fresh life founded on reason. This new life would give them the right place in the modern world and prepare the way for a future.

The heroism, the diamond determination and the noble spirit and manner of the Chinese people manifested in the war against the wanton aggressors is but one result of this New Renaissance. This effort of the Chinese people in due course will not only forge a new civilization for China alone but, in co-operation with other peoples, will create a new civilization for the whole world.

CHINESE AND INDIAN ART : SOME PARALLELISMS

O. C. GANGOLY

CHINA as the spiritual brother of India has produced a voluminous and brilliant body of Buddhist Art, with obvious affinity and affiliations with Indian Buddhist Art, in theme, iconography and technique. But beyond the limits of Buddhist Art, there are various points of contact between Indian and Chinese Art—which have not been sufficiently noticed by scholars, and which offer very fascinating field for comparative study.

In the sixth Century, the Chinese view of artistic excellence was crystallized in the famous Six Canons of Hsieh Ho, himself a painter. It is said of his skill in portraiture that he had only to pass a hasty glance, and immediately he could brush off an exact likeness. The “Six Principles or Canons” formulated by his penetrating mind, represent the standards against which any painting could be judged and measured, and so satisfactory are they to the Chinese critic that they have remained to the present day, unaltered, un-supplemented, and almost un-criticised. There has been some difference of opinion as to the best English equivalents for the Chinese Canons. In their simplest version they may be interpreted as (1) Rhythmic Vitality, (“Life-Movement”), (2) Structure & Brush work (“Bone-manner i. e. structural use of the brush”), (3) Modelling after object (“Conforming with the objects in giving their shapes”), (4) Adaptation with Colouring (“According to the Species apply the Colours”), (5) Careful Placing & Composition (“Plan & design, place & position”), (6) Following & Copying (“Transmit models by drawing”). Curiously, Indian Aesthetics have also produced its Six Canons of Painting, known as “Six

Limbs". This Indian formulation, of uncertain date, is quoted by Yasodhara (12th-13th century A. D.) a commentator on the *Kāma Sūtra* ('Aphorisms of Erotics'). They are translated as follows : (1) Differentiation of Types (*Rūpavedāh*), (2) Canons of Proportion or Traditional Figuration (*pramāṇani*), (3) Embodiment of Sentiment (*bhāva*), (4) Embodiment of Charm (*lāvanya*), (5) Correspondence of Formal and Pictorial elements (*Sādrśyam*), (6) Preparation and Distribution of Pigments (*Varnikā-bhanga*). It is quite possible that this formulation of the Six "Limbs" or Principles of Indian Painting, though quoted in a late text, goes back to earlier times—as applications of these "Principles" are illustrated in many masterpieces of the 5th and 6th centuries as in the Frescoes of the Ajanta Caves. A connection of Hsieh Ho's Six Canons with Yasodhara's "Six Limbs" has been suggested. The difference of eight centuries in date does not exclude the possibility of derivation, for the "Six Limbs" represent nothing but a late list of ideas which must have been already current in India in the time of Hsieh Ho (479-502 A. D.). At the present state of our knowledge it is unnecessary to postulate any direct connection between the Indian and Chinese formulations, and the correspondence between the two enunciations may be explained by the assumption of a common subjective attitude of the Indian and the Chinese mind towards Art.

A second example of parallelism is provided by the pairs of so-called winged Lions or Chimaeras which guard the gates of the Han Graves, set up at the beginning of what is known as the "spirit-path" (*Shen Tao*) which led up to the burial mound. They are of different shapes and diverse postures, and plastic patterns. Their principal characteristics are huge heads with open jaws, and the nervous tension of their poses. Some of these Lion-figures go back to the First Century A. D., perhaps earlier. The one at Wu Liang Tzu carries a date of 147 A. D. They perform the function and duties of Guardians

or door-keepers (*dvāra-pālakas*). It has been suggested that the impulse to the use of such guardian animals came to the Chinese from the West—probably by sea and through India,—although they re-shaped these impulses according to their own creative imagination and stylistic tradition, which survived from the Han period. Unfortunately, we do not come across any use, in Indian Art, of such animals as guardians until we come to the eleventh and twelfth centuries. In the temples of Orissa (Bhuvaneswar, Puri, etc.) we find somewhat similar types of pairs of Lions placed in dignified poses, as guardians on either side of the entrances to the temples. Similar pairs of “Lion-guardians” occur on the series of steps of the staircase of some of the Temples of Nepal. Similar animal guardians occur at the entrance of some of the temples in Indonesia (Cambodia, Java) e. g. Bayon, Phimeanakas (9th century), Angkor Vat (12th Century). The Indian Lions seated on their hind legs, are designed in a monumental pose of dignity and repose, while carrying an impression of latent strength. The Chinese Lions are, on the other hand, conceived in dynamic and moving rhythm, rendered in mighty curves of backward-bending neck—which appears to convey the feeling that the animal is moving forward at an amble. This difference in the conception and formulation of the respective poses of the Chinese and Indian guardian-animals—preclude any direct derivation from one another, though there is a fundamental concordance in the use and function ascribed to these door-guardians. Though actual surviving remnants of these Indian lion-guardians are not earlier than the tenth century, the expression “*Simha-dāvra*” (Lion-gate, i. e. gate guarded by lions) occurs in earlier literature. These types of Indian Lions are not realistic in form and conform to imaginative and Heraldic patterns—which were crystallized in definitive prescriptions and recorded in the Silpasastras (Art-Canons) under the special name of “*Sārdūla*”.

Yet another piece of parallelism is presented in the practice

of setting up ancestral portraits both in China and India. These were, usually, prepared after death. They represented both in India and China, as symbolic effigies (Chinese Ying-tu—"diagram of a shade", Indian *svarupam*,—the individual in his "intrinsic aspect") rather than actual recognizable likenesses. In Indonesia, posthumous portraits of Kings, supposed to have attained spiritual salvation through successful *yogic* processes during life, were set up in the lineament of the *ista-devetā* the 'wished for god' whose cult brings about the desired salvation. Thus the successful worshipper of a Siva-lingam, attains after his death, the form or image of Siva Himself—according to the theory of *Svārūpya*, ("same-form-ness") by which the worshipper achieves the actual Image-Form of the god worshipped—through continual meditation. Thus, the so-called Prajnā-paramitā "Image" of Java, is not an actual Divine Image, but the posthumous "portrait" of a Queen who had attained Divinity. In this class of posthumous portraits, the physical likeness of the dead person is not intended to be represented—but the individuality of his soul is intended to be depicted. This seems to correspond to the "depicting of Soul" (*fu shen*) of Chinese practice.

But the most interesting parallelism is provided by the symbolic decorative motif known as the Chinese "Tao tieh" (ogre-mask) and the Indian "Kirtimukha" (Glory-face), the analogies of which were first pointed out by the present writer. This symbolic motif occurs repeatedly on early Chinese Bronze Vessels, some of which are as old as the Chou (1122-256 B. C.) if not, the Shang Dynasty (1766-1123 B. C.). The Kirtimukha,—the Indian equivalent of the T'ao-t'ieh, has not yet been traced in any specimens earlier than the Gupta Period (4th-5th Century A. D.). According to an Indian Saga (*Skanda-Purāṇa*), the symbol appertains to Saiva mythology, on the basis of a picturesque legend—which enjoins that this motif should be placed in positions of honour in Siva Temples, and that no devotee's worship of Siva can be said to be complete,

before homage is paid to the effigy of the Kirtimukha. From India the Kirtimukha motif has crossed over to Java and it figures very frequently in all manner of architectural decorations of temples, both Brahminical and Buddhistic, and, has been known there as Kālamakara" (Monster of Eternal Time) or "Banapati" (Spirit of the Woods). The Chinese "Monster-Face" was "used on early ritual vessels with the idea of terrifying and dispelling malignant spirits who might trouble the sacrifice". The idea may be taken to be akin to that symbolised by the Indian motif, interpreted and understood as "Banapati" in Java. It is possible that this form, as an inevitable component in decorative designs of religious and ritual accessories, was a persistent and ever present element in all forms of Asiatic Art, including Vedic or pre-historic Indian Art, which the Indian iconographer, when he set to compile or compose the *Skanda-Purāna*, could not ignore or explain away, and he may have been compelled to weave an interesting legend round a form which was already existing. So the Kirtimukha may have had an earlier history before the legend of the Indian *purāna* may be said to have been foisted upon it, and its decorative or magical use was possibly an established fact before the *pauranic* symbolism was read into it.

We have cited enough examples in which parallel or identical ideas have been incarnated in Chinese and Indian forms of aesthetic expression. More deep and intense study of the two great expressions of culture may reveal much more surprising analogies in spiritual kinship than it has been possible to assemble here, in this short and hasty essay. The best acquaintance of a nation's individuality is attained through its National Art. May I claim the proud privilege of inviting Chinese savants to study Indian Art, and Indian savants to study Chinese Art ?

BUDDHIST LITERATURE IN MONGOLIA

PROBHAT KUMAR MUKHERJI

BUDDHISM AMONG THE MONGOLS

"THE first light of Buddhism came (to Hor, i. e. Mongolia) from Tibet", says the author of *Dub-thab leg-shad sel-kyi melon*. The relation between Tibet and Mongolia must be first clearly understood before we can form some idea of the debt which Mongolia owes to Tibet and Indian cultures.

The monarchical supremacy of Tibetan Kings was broken up in the ninth century with Langdarma, the last great Tibetan King, who in vain tried to reinstate *Bon* religion and equally in vain wanted to weed out Buddhism from the *Bod* country. (JASB 1881 p 229-230).

With the downfall of that dynasty, Tibet became subdivided into several principalities ; but Buddhism continued to grow steadily in strength and popularity and Lamas (priests) became more powerful than ever ; they controlled the spiritual and temporal world and became the protector of the laity. On account of the political division and weakness, Tibet became dependency of Ghenghiz Khan in the thirteenth century. Tibetan chroniclers say that Ghenghiz visited Tibet and subjugated the several provinces. He is said to have sent an envoy to Tsan (a province), offering large presents to the learned Kun-gah-ninpo, the hierarch of Sa-skya, and appointed him his spiritual guide and subsequently invited him to visit Hor (Mongolia). He obtained from Tibet some images, sacred volumes and *caityas*, from which the Mongols imbibed faith in Buddhism. Some Mongols are even said to have taken the vows of Upasaka. Ghenghiz Khan, like Alexander the Great of the past, was a successful conqueror and knew how to exploit

the superstitions of the people he conquered. He was never a Buddhist either in faith or practice, but favoured the Buddhist hierarchy, showed respect and interest for their religion but completely kept them in submission.

The name of Ghenghiz Khan used at once to invoke terror and admiration in the heart of the people and states of Europe. Although he has been in historical textbooks painted in the blackest colours by men little acquainted with real history, he was as great as Napoleon and was a mightier conqueror than Alexander,—his empire extending over a larger tract and existing centuries after his death. One of the earliest biographies of this hero was written by Petits de la Croix, called *Histoire des Grand Genghizcan premier emperor des ancien Mongols et Tartars*. (Paris 1710). The book was divided into four parts, dealing with the life of the Great Khan, the story of his rise, on account of his conquests, and a brief history of his successors. The manners, customs and laws of the ancient Mongols and Tartars, the geography of the vast country of Mongolistan, Turkestan, Uigur and West and East Tartar are described. The book was translated into English in 1722 and into Italian in 1737. In 1761 Jean Baptiste Marzul, a French traveller wrote a short biography of Ghenghiz Khan, Conqueror of Asia. From Chinese sources, R. P. Gaubil, a French Jesuit Missionary of Peking compiled a life* of Ghenghiz Khan in 1739.

During the reigns of the sons of Ghenghiz Khan, Buddhism was formally introduced into Mongolia. Godan Khan, whose capital was in Lan-du, hearing the fame of Sakya Pandita, sent an envoy to Tibet with rich presents to invite him to visit Hor.

Sakya Pandita accepted the invitation and, accompanied by his nephews Phags-pa and Chhyagna, arrived in Mongolia

* *Historie de Gentchis can et de toute la dinastie des Mongous ses successeurs, conquereur de la Chine*. (Paris 1789: p 817 etc). Another life of Ghenghiz was translated from the Chinese into English by R. K. Douglas called '*The Life of Jenghiz Khan*' (Trübner 1877. p. 107).

in 1246. The first attempt to invent a Script for the Mongolian language was made by *Sakya* Pandita. It is said that the script which he adopted was suggested to him by the teeth of an implement with which a woman was softening a hide ; but really he drew his inspiration from the Uigur alphabet.

The Khan and the Pandit both died in 1250. During the reign of Mongu Khan (brother of Kublai) Karma Bakshi and others from Tibet visited Mongolia. When after the death of Mongu Khan, his brother Kublai became the leader of the Mongols, he subdued all the Mongol hordes and kindled the first spark of nationalism among the inhabitants of the desert steppes. He wanted to administer some dose of religion to the boisterous hordes of the desert, which might improve their morals and just smoothen such habits of ferocity as were doing harm to them.

Khublai invited Phagsapa Lodoi-Gyaltshan (Arya Matidhvaja) nephew of *Sakya* Pandita from Tibet, held long religious discussions with him and propagated the Buddhist faith. Phagsapa was great in grammar and sacred literature while Karma Bakshi was eminent in judicious learning. (JASB 1882 p 67). It must be remembered that it was for culture that the Mongols invited the learned monks of Tibet.

Phagsapa was appointed the Kuo-Shih and the spiritual guide of the Emperor. On the occasion of initiation, Kublai in return for the spiritual service of Phagsapa, presented him with the possession of Tibet proper, comprising several districts ; the (1) 13 districts of U and Tsan divisions ; (2) Kham and (3) Amdo. The Sakya-abbot Phagsapa was not only created the official head of the Buddhist Church in Tibet, but was conferred the temporal rulership of Western Tibet. Phagsapa resided in China with the Mongol Emperor for twelve years, during which he framed the square-shaped Mongolian alphabets, referred to above called Khorig, which however failed to answer the purpose of translating the sacred

Indian books. He also introduced the system of Buddhist worship, meditation and propitiation among the Mongols and furthered the cause of Dharma.

The influence of Indian culture was clearly seen in the Court and family life of Kublai's grandson, who had been appointed Governor of Tangyuet and was called Ananda Khan after the great disciple and cousin of Sakyamuni.* His father was known as Mangala Khan. The influence of Buddhism among the Mongols can be traced further back. Ghenghiz Khan's son Jaghatai, founder of a heroic race, had one of the princess named *Dharmashri*, according to Chinese transcription Ta-li-ma-sheu-li.

The Mongolian alphabet thus invented for writing the translations from foreign languages by Coskyi Odzen of Saskya, was utilized in translating Dharma Sastras and some *Vacanas* 'Sutras'. According to Kowalewski (Mongolian Chrestomathy. II p 459) Coskyi Odzen was responsible for the translation of Santideva's Bodhicaryavatara (Tanjur Mdo. Vol. 23). In the reign of Haisan Khulung portions of Kanjur were translated into the Mongolian language. During Poyant'o Khan's rule Tibetan copies of Kanjur were brought to Hor. (Huth II p 165.)

After this, copies of Kanjur continuously increased in Mongolia, and the translation work progressed steadily. While King Yesun Temur Khan (1324-1327) was ruling in Mongolia, Tibetan Lama dga-ba bcod-nams of Saskya translated a large number of *Pravacanas* into Mongolian, with the help of the Mongol Lotsava Ses-rab sen-ge (Huth. II p. 166). Under the King Tub Temur in 1330 the Mongolian translation of the Tibetan work *Sma-bdun zespa skar-mai mdo* (*Sutra of the Saptarsi nakshatra*) known as *dologan abugan naratu odonu sudur* (sudur-Sutra) was done. Two thousand copies of it were xylographed in Peking and this is the oldest specimen of Mongolian print.*

* Blochet—*Introduction a l'histoire des Mongols de Rashid-eddin*, (p. 74, 121-122).

* Laufer. *Zur Buddhistischen Litteratur der Uiguren*. To'ung Pao 1907, pp. 896, 897.)

Temur was the last Mongol emperor of China. During the fourteen reigns from Ghenghiz Khan to Temur many *Sakhya* and Karma-pa lamas visited Mongolia, some of whom received exceptional honour from the emperors.

In 1368 the Yuan or the Mongol dyansty in China was replaced by the native Ming dyansty. The new emperor while conciliating the monks with gifts and titles deemed it politic to strike at the temporal and spiritual supremacy of the Saskya sect, who had enjoyed such an immense power during the Yuan dynasty, by raising the heads of two other monasteries to equal rank with it and encouraged strife against it. A thick curtain falls on the history of the theocratic government of Tibet and we must follow the international politics which created modern Tibet.

The Buddhism of Tibet in the meantime had greatly degenerated and that degeneracy was doubly visible among the Mongol Buddhists. It was at an opportune moment that Tsongkha-pa appeared as a reformer. He was born in 1357 and died in 1414, and within this short period, reorganised the Kadam sect, which had been instituted by the Indian Saint Atisa Dipankara in 1038 and altered its title to Ge-lug-pa or the Virtuous Order. Tsongkha-pa was a voluminous writer,—the most famous of his writings being *Sumbun* and the *Lam Nim Tshenpo** which exist in printed Tibetan copies. The latter book has been translated into Mongolian.

Tsongkha-pa founded the monastery of Galdan which became the centre of the reformed Church, which assumed the yellow cap, while the orthodox adhered to the red cap. The Gelugpa spread all over Tibet and at a subsequent date in Mongolia ; it soon eclipsed all the other sects and it became the most powerful theocratic government on earth.

The first grand Lama of Tibet was Tsongkhapa's nephew Geden-dub, under whom Tibetan Buddhism and state-craft

* H. Wenzel, Tsongkhapa, short notice on his work, J R A S 1892. p. 141-142.

began to crystallize in one personality. In Mongolia it had political support. During the reign of Altan Khan, the third Grand Lama visited Hor (Mongolia) and abolished the worship of demons and the practice of animal sacrifices to them. He introduced the Gelugpa into Hor where he died ; his incarnation was believed subsequently to have appeared in Mongolia in the person of Yonton Gyats'o, for which reason Buddhism became greatly diffused over that country.

The Lamas of Gelugpa slowly gained power and prestige ; in 1640 they suddenly leaped into temporal power and under the fifth Lama,—a crafty prelate,—it attained its highest earthly and spiritual power. At the request of this Lama a Mongol Prince Gusri Khan, (see below) conquered Tibet and made a present of it to him ; in 1650 he was confirmed in the sovereignty by the Manchu sovereign of China with the title of *Ta-lai*. The Lama consolidated and extended his rule by inventing divine legends about himself and appropriated many of the monasteries of other sects. (*E R E. Waddell, Lamaism*).

The Grand Lama of Lhasa was permitted to share his divine honours with the Lama of Tashi-lunpo, the capital of Western Tibet. He is known popularly as Tashi-Lama, while the Grand Lama is known as Dalai.

Latterly a third and fourth Grand Lamas were created for the two Kingdoms outside Tibet, for Mongolia and China. The Grand Lama of Mongolia has monastery at Urgya and he possesses temporal sovereignty over Outer Mongolia. The Lama who is considered the incarnation of Taranath is not a celibate, although he is the head of a celibate order of monks*. He was acknowledged as the supreme head of the seven Khalkan Khanate. The fourth Grand Lama was appointed by the Emperor Kang Hsi of China about 1700 A. D. especially, for Inner Mongolia and has his residence at Peking and Jehol. The succession of the these Lamas used to be arranged by the Dalai

* For the detailed history, read the English translation of the Tibetan work *Dub-thah Selkyi mclon* by Sarat Ch. Das JASB 1892. pp. 66-78.

Lama. But the Mongolian Grand Lama ceased to be a titular sovereign under Dalai Lama in 1912.

BUDDHISM AMONG THE KALMUCKS

The other important people, who require special mention in connection with the History of the Mongols, are the Kalmucks. When the Mongol dynasty in China had been overthrown, the Mongol people split into three branches. One of them lived south of the desert and continued to be called *Meng-gu*; another called themselves K'o-rh-k'o (Khalkhas). The ruling Khans of both the tribes were descendants of Ghenghiz. A third branch dwelt westward. They do not descend from Ghenghiz, but they trace their origin back to T'o-huan-t'ai-shi and Ye-sien, K'ohan (Khan) of the *Wa-la*. The *Wa-la* are the same tribe we now call *O-lu-t'e* (Eleuths) and the four *Wei-la-te* (Oirats).^{*} These Oirats are the same as the Kalmucks, they are variously known as Eleuths, Djungars, Kalmucks.

The Kalmucks rose to eminence by the middle of the fifteenth century. According to Tibetan chroniclers, one Boshogthu Khan, Chief of the Tshoru tribe became very powerful and brought the whole of the Eleuth country under his possession. He established many schools for the instruction of monks in the Sutras and Tantras. His successor encouraged Buddhism in general and especially the Gelugpa Church. Learned Lamas from Tibet were, by turn, invited, who introduced 'domestic' priesthood and service (like that of the Upasakas) among the Mongols. He founded monasteries and established a system of imparting instruction to neophyte monks, to establish moral discipline and training. He however failed to establish schools for the study of dialectics, yet by the teaching of the doctrines of Tsongkhapa, he introduced the secret way to Boddhisattva. In initiation of the great Tibetan monarch Ralpachen, he allotted

* Bretschneider quotes from the Chinese work *Sheng Wu Ki*, II. p. 171.

three families of tenants, six camels, forty cows and horses, two hundred sheep etc. for the maintainance of every monk or neophyte.

After him his son Gahdan-tsherin Wanpo invited the celebrated professor and sage Paldan-yese, the learned principal of Thosam lin of Tashi-lunpo and other celebrated scholars ; one of such scholars succeeded in opening classes for the study of Buddhist metaphysics and dialectics. He erected many monasteries and filled them with images of Buddhist pantheon, sacred volumes, and *Caityas* by which he filled the Chungar (Djungar or Eleuth or Kalmuck) country. By conferring distinctions and endowments on the scholars of Buddhist philosophy he greatly diffused Buddhism among the Kalmucks.

This period of culture was followed by great political unrest and internecine wars, which destroyed all religious edifices and for the time being wiped out all culture. Now appeared a hero in the person of Guśri Khan, Chief of the Khoshot (Tib. Hoshad ; Chin. Huo-shi-t'e, one of the four Oirats or Eleuths). According to some local tradition Guśri, the upholder of Religion was an incarnation of Vajrapani and was considered as one, who obtained Bodhisattva perfections. Buddhism, however, was non-existent among the Eleuths at this time, while among the Khalkas under Altan Khan it had greatly flourished. The Third Grand Lama of Tibet, who visited Mongolia was approached by an envoy sent by Gusri Khan. The Grand Lama was presented with a Mongolian work called *Serbod Tampa* (Altan Kerel or Golden light), which prophesied that Buddhism would be introduced in Kalmuck twenty years hence. According to this prediction Guśri Khan introduced Buddhism by translating *Serbod-Tampa* and many other volumes after a lapse of twenty years into the Kalmuck dialect. Srong btsan-gan-po obtained a copy of *Serbod Tampa* from the province of Kun-shi in China. (J A S B 1881. P. 223).

Gusri Khan was a patron of Buddhism and especially of the Gelugpa sect of Tsong-Kapa, for whom he had untold

reverence. He carried on many wars in defence either of Buddhism in general or for Gelugpa sect. He organised an enlightened government and extirpated all enemies and rivals of the Gelugpa church. The Indian king Rabo sing, the king of Yambu (Nepal) and the Raja of Nari and many other border kings sent presents to this Kalmuck Buddhist king.

He had conquered Tibet which had long lost all political power, and presented the whole Kingdom to the fifth Dalai Lama in 1645 A. D., and thereby led the foundation of the fame and dignity of the Dalai Lamas.

After the death of Gusri Khan, the sovereignty of the Kalmucks declined and they were gradually brought under Chinese rule. Buddhism however continued to flourish among them and it became customary for Mongolian Lamas to enter different monastic colleges of Tibet to study sacred literature. They founded schools in their native places and Hor now became flooded with monasteries and Chhortens and religious congregations. The study of dialectics also was introduced in Kalmuck country.

With the exception of a few savage tribes all the Mongols are Buddhists. Towards the end of the 18th century all the Kalmuck race or Euleth (O lot), from lake Kukuror to the banks of the Volga and the Don, had become Buddhists. As to the Buriats they were not affected by Buddhism before the middle of the 18th century, and a part of them remains Shamanist even at the present time.

MONGOLIAN LITERATURE

The first systematic study of Mongolian Buddhism was undertaken by Russian scholars, and Pallas in his immortal work *Sammlungen historischer Nachrichten über die mongolischen Völkerschaften* (St. Petersburg 1801) gave the best interpretation to the cosmogonical theories, the cosmology, mythology, the Pantheon and the Buddhology of Mongolian Buddhism and

illustrated it with abstracted translations from Mongol-Buddhist literature. He also wrote a life of Buddha according to three original Mongolian works. B. Bergmann has also made the translation of a Buddhist cosmological work and Timkowski wrote a short life of the Buddha according to Mongolian account. Thus we find that an indigenous literature on Buddhism which had grown in Mongolia with the spread of Indian culture by the Tibetans, was made available to the western world through the Russian scholars.

The Tibetan Kanjur of hundred volumes was completely translated into Mongolian language in the beginning of the 17th century under the Legs-ldan Khutuktu Khagan of Cakhar who ruled between 1603 and 1634. The translation of this voluminous encyclopaedia of Buddhism was finished in 1623 A. D. (Huth. p. 248). The translation work was done by numerous scholars, who must have been proficient in Mongolian and Tibetan language and Buddhist systems of thought under the guidance of the great Kun-dge Odzer (Tib. Kungah Hod.sser). Sanag Setsan says that the greater parts of Sutras and Dharanis of Kanjur and Tanjur had been translated during the time of Gulug or Wu tsung (1308-1311), but there is no trace of such works. The translation of Kanjur was, by the command of the Chinese Emperor K'ang hsi (1662-1722), revised and then printed in Mongolian.

Emperor Kien-lung (1736-1795) commissioned the learned Lamas—Ican-Skya Rol-pai rdo-rje and blo-bzain bstan-pai ñi-ma, to translate the 275 volumes of Tanjur, the great commentary of Kanjur from Tibetan into Mongolian. The difficulty of translating Tanjur was very great, owing to the miscellaneous nature of the compilation. Tanjur, as we know, consists of books on philosophy, Tantras, metric, rhetoric, lexicography, medicine, arts and on so many other subjects. The two Lamas first prepared a Dictionary of Tibetan-Mongolian languages of technical terms, which became the foundation of the translation work. They also prepared a compendious grammar

of the Mongolian language, which was indispensable to facilitate translation. (JASB 1882. p. 69). It was known as *Bod-Sog-gi skad-onis San sbyar* or the study of the differences of Tibetan and Mongolian words. The work had the following chapters which, readers will observe, followed almost the same divisions found in the Kanjur such as, Paramita, Madhyamaka, Abhidharma Part I and II, Vinaya, Siddhanta, Mantra and the section on Logic (Hetu Vidyā), Philology (Śabda Vidyā), Technology (Silpa-karma Vidyā), Medicine (Āyurveda), new and old orthography. (Huth. p. 292). With the help of a staff, consisting of many scholars, who had studied the original, and could speak both the languages, the two Lamas began the work of translation of the Tanjur in 1740 and finished the stupendous work in one year. From the above statement of the native historian we come to know that Sanskrit was studied as late as the middle of the 18th century in Mongolia and Tibet and such men were found in great number ; otherwise the work of translating 225 Volumes of Tanjur could never have been finished within a year. After the work of translation was finished, they were presented to the King for examination and inspection. The translation was printed at the cost of the King and was distributed all over the country of Mongolia.

Under the title of *Buddhistischen Katechismus* Kowalewski in his Chrestomathy (Vol II pp 99-150) published the text of a work called *Tonilebu-yin Cimak Kamagdakü sastir* the Sastras known as ornament of Deliverance ; the work is either an abstract or a translation of a Tibetan book. In Pozdnejev's Chrestomathy of Mongolian Literature (pp 200-228) this work is reproduced in a more complete and corrected form. It is essentially a dogmatical work and explains the fundamentals of Buddhistic teachings.

Mātanga Kāśyapa's first book "*Forty-Two Sutras*" was the first work ever written in Chinese on Buddhism. The book was subsequently translated into Tibetan, (*Leon Feer, Le Sutra en 42 articles, tradmit du Tibetan*, Paris 1878) from which the

Mongolian translation was made by Prajñodaya-Vyāsa (a Sanskritised name of a Mongol) in the time of King K'ien-lung about 1781.

We have seen elsewhere the extensive literature that had grown round the Sukhavati theory of Paradise and Salvation. The Sukhavati Paradise made deep impression on the Buddhists of the North and the message of this had even reached the Mongols in their rugged home. A Mongolian description probably translated from the Tibetan in the fifteenth century, was translated into Russian by J. Podgorbunski (Irkutsk, 1895).

In our Tibetan study we have seen that a work called *Mani-bka-abum*, 'the hundred thousand valuable precepts', alleged to have been composed by the great king Strong tsan-gam-po in the seventh century, became greatly popular in Tibetan translation (Schlagintweit, *Buddhism in Tibet*, 1868, p. 84). This work is not a canonical work and is therefore not found in Kanjur or Tanjur. In 1730 the book was printed in Peking (329 folios); and in 1713 a Mongolian translation of it was published in two volumes (291 and 251 folios). A Kalmuck version of this popular book was also made, and fifty folios of it are preserved in Dresden (Germany) Library.

Substantially appearing same with *Mani-bka-abum* there is a Mongolian work described by Kowalewski in his *Mongolische Chrestomathie* (Vol. 11 pp. 330-331), called *Dür-ban aimak Tübat ulus irgandür üligar khaoli baiguluksan s'astir* [śāstra], in which religio-moral precepts for the guidance of the inhabitants of the four provinces of Tibet are described.

The most popular work in Tibetan literature, the Songs of Milaraspa, a wandering beggar-monk of the eleventh century, and his biography, were translated into Mongolian by Siragatü Gusri Cosrje. A rich literary activity had developed round Milaraspa in Tibet as well as in Mongolia.

But the legendary work which had grown round the personality of Padmasambhava, the great Indian teacher,

who introduced Tantrism into Tibet, are numerous. In Peking there are Mongolian and Tibetan editions of these works published from the Lamaic press. The Mongolian folios number 292 with 30 lines on each side—so that we can form an idea of what the Mongolian printed literature is, about Padma-sambhava's legends. The translator of these works is Sakya Turub Kalamürči.

As the Mongolian Buddhism was a product of Lamaic activity, every wave of Buddhistic action and reaction in Tibet, naturally was echoed in the desert camps of the Mongols. But the Lamaic Buddhism of Tibet in course of time had degenerated, and it was badly in need of a reformer, who would purge out many evils concomitant with monastic life. The reformer appeared in the person of Tson-k'a-pa (1356-1418). His principal work is *Byan-c'ub lam-gyi rim-pa* or briefly *Lam-rim* i. e., 'the gradual path for perfection.' The Mongolian translation *Mür-ün tsarga* was studied in Mongolia with great zeal, specially in the 18th century, as the great convents of Porhantu and Tala had established in each place *Lam-rim* faculty for the study of the system of Reform. Tson-kapas sect was known as Gelugpa, which has been described above.

In the course of our study we have seen the keen interest the Church and the laity had felt for the past life of the Bodhisattvas, which are described in the *Avadānas* and the past life of the Buddha described in the *Jātakas*, and innumerable stories had thus grown under the head of this literature. In Mongolia, the Indian *birth-stories* which have two wellknown collections, the *Uligarün Dalai*, 'the ocean of compassion', and the other *Altan-Gārāl*, 'Gold Lustre' were highly popular. *Uligarun* is based on the Tibetan version of the Chinese original, 'the story of the Wise and the Fool' of 51 stories. The work was edited and translated from the Tibetan by J. J. Schmidt (*Der Wise und der Thor*. St. Peteraburg, 1843). In the foreword of the work Schmidt compared the text and stories

of the Tibetan and Mongolian version. The principal contents are the same in the two versions: but the story is treated and paraphrased in Mongolian very widely, often also with no addition overlooked, which is absent in Tibetan. The Mongolian version has 52 chapters while the Tibetan has 51. Schmidt says that the difference of this is probably due to using another Tibetan recension. The Kalmuck translation of *Dzanlun* is also known; it, rather agrees with the Tibetan Kanjur of St. Petersburg. In the Leningrad Academy there are different editions of the *Üligärün Dalai* (Dzan lun): certain legends have been edited, four in Kowalewskis *Chrestomathy*, one in Popovs' work and one in *Grammatik der mongolischen Sprache* of Schemidt. The Peking woodcut edition of 1714 contains 230 folios.

The Kalmuck version of this wellknown work contains 287 folios and is existing in Dresden. At the end of this Kalmuck translation the Sanskrit title of the work, which reads as *Damamūkonāma Sutra*, as well as the Tibetan title *adṣans blun ṛesbya-ba* and the Kalamuck title *Mādā-tai Mādā-Üghiāgi ilaṣukei Kāmākū Sudur* or 'the Sutra called 'the conqueror of intelligence and unintelligence'. The Kalmuck translation was made by Zaya Pandita in the 17th century.

Üligärün Nom, 'the law or the Religious Book of Comparison' is a similar collection of tales to the above. Some of the stories in it are either abstracted from the narratives of *Üligärün Dalai* or elaborations of some, in which the virtue has been greatly extolled. The style of the work is somewhat heavier than the other collection, but short, clear and intelligible.

Of great interest is the work called *Cindamani Arikā* (Tib. *Nor-bu p' ren-ba*), 'The wreath of Cintamani', which is a recension of a Tibetan work on religious legends. The legends had been narrated by the famous Lama Ju (Jo-bo) Atiśa (983-1055 A. D.) about the earlier works of Avalokiteswara and Brom Baksi. Kowalesvski (Chrestomathie I. 93-182) has published the second part of the text and remarks that

the style of the book is chaste and attractive and that there are many passages in verse interspersed through out the work. A large part of it was translated into German by Schmidt in his *Geschichte der Ost. Mongolen* (p. 424-488). A good edition of the Mongolian work (344 folios) was prepared in Peking during the reign of the Chinese Emperor K'ang-hsi.

The *Altan Gáral* is the Mongolian translation of a Mahayana Sutra in the Kanjur, which in Sanskrit is *Suvarnaprabhāsottama Sūtrendraraja* (Schmidt, *Kanjur-Index*, p, 81.) The numerous and very excellent editions of this work testifies to the popularity of the work ; Huth mentions that an Oirat (Jigs-med nam mk'a) spoke very highly and with great reverence about this book to the third Dalai Lama (1543-1586): so that we are sure of its existence in Tibetan in the sixteenth century. We are also told that the Mongol King Gusri Khan (C. 1581) got this and many other works translated into Mongolian ; so it seems that the Mongolian version of Altan Garal must have appeared by the end of 16th or the beginning of the 17th century. Sanag Setsen knew this work and quoted from it in 1682.

One of the most beautiful Mongolian Jātakas is the 'Story of a Boy who rode a black ox without any saddle'. Here Buddha in the form of a poor boy appears before a Brahman swelled up with erudition ; they began discussion and each put one question to the other ; the wicked Brahmin was highly embarrassed and would not answer the question of the boy whose sharp answer smothered his pride. For the teacher had asked, for example, 'O boy, what is right and what is left ?' The boy answered, 'The West lies to the right and the East to Left, the north behind and the south before'. The Teacher asks again, "Do your father and mother stay near you," "My father is near me ; my mother is not". "If your mother were dead with you, before you had come into this world, and you lay in the grave, would not she also be near you ?" "Father and mother are compared to the roots of a tree. If there is no root, how

can there be a tree? Should we have no parents, how could we have our origin? Easy as it is to set a cart-wheel to its strayed-out hoof, so difficult it is to find the father and mother when they are once dead."

In Kalmuck such Buddhist stories are greatly current and they are in great favour with them. There is in Kalmuck the story of Manoharā in various editions, under the title of *Kundu-bilik arilgakci Manuhari okin tanggari-yin tuji* 'The purifying history of the great sin by the Devi Manohari'. The colophon of the work says that it was, by order of Dsasaktu Hung-taiji, translated into Mongolian by Pandit Guśi and was copied by a student of his named Budhatata. It was translated by the end of the seventeenth century. (Mss. in Dresden, 21 fols. Göttingen 23 fols). This is a story adapted from the Tibetan translation in the Kanjur of *Sudhana Avadāna*, which is found in the Divyāvadāna (No 30) and the Avadana Kalpalata (No. 64). Laufer has shown (Der Urquell, N. S. Band II 1898, p 156-157) that in this story the imitation of a scene of the fourth Act of Kālidās's Vikramorvasi is made, which is treated in the Kalmuck version with great poetic freedom and beauty. A Kalmuck version of the *Viśvātara Jātaka* also exists in Göttingen Library (15 fols).

The story-collection *Siddhi kūr* belongs to the most amusing works of East-Mongolian and Kalmuck literature. It is a version of the wellknown Indian story book *Vetala-pancaviniśati* (*Siddhi-kūr-Vetālasiddhi*). The Mongolian redaction contains 23 stories; the identity of the two works was first pointed out by Theodor Benfey in 1859. The Kalmuck version of *Siddhikūr* was first published by Bernhard Jülg in 1861 (Wien). In 1866 he brought out the story of *Siddhikūr* with Kalmuck version and German translation and a Kalmuck-German Dictionary (Leipzig, 1866). The work of Jülg is however defective. Jülg also published a work on Mongolian stories, (*Mongolischen Märchen*) in 1867, and the next year some new stories of *Siddhikūr* according to another redaction. These

are all German publications of Jülg. But anonymously an English version called, '*Saas from the Far-East*, or Kalmuck and Mongolian Traditionary Tales, was published from London in 1873 which contained 23 stories of *Siddhi-kur* and the history of Ardsi-Bordsi according to Jülg. (*JRAS.* N. S. XIV, p. 50). C. Golstunski published a lithographed edition of the story in genuine Kalmuck dialect (St. Petersburg 1864). The gifted Lama Galsang Gombojev had prepared a complete Russian translation of the Mongolian version, which was published by A. Schiefner after the former's death (St. Petersburg, 1864).

The Mongolian version of *Simhasana-dvātrimsati* mentioned by Jülg is translated into German by H. C. Von D. Gabelentz. The Mss. of this work is in the Royal Library of Berlin and unfortunately has not yet been published. Laufer published five of these fables (*ZDMG*, 1898 pp 283-288). The story of *Dvātrimsat Puttalikā* is wellknown to all Sanskritists and need not be recounted here. The stories narrated by the wooden puppets seem to be indebted almost entirely for its origin to Indian subjects; they are not a word for word translation, but remodelled with a strong Mongolian touch. The history of King Kasna (the hero of the story), says Laufer, seems to be in greater part, a Mongolian invention and seem to have an epic character of the Saga of Geser Khan. Kasna is like Geser, who by the gods was placed as a representative of Buddhism on earth and had the courage and determination to fight the heathenism of his age.

The stories of Pancatantra are also known to exist in Mongolian. These stories may be derived from Tibetan sources, which is unknown. Presumably the Tibetan original was derived from some Indic version. This Mongolian version has been translated by B. J. Vladimirtsov.*

Biographies of holy persons and lamas occupy an exten-

* 'Publications du Musée d'Anthropologie et d'Ethnographie pre's l'Academie des Sciences de Russie. Vol. V part 2. Petrograd 1921; also *Eine Mongolische Sammlung Erzählungen aus dem Pancatantra*,—Asia Major Vol. II p. p. 179-182-1925.

sive place in Mongolian, as in the Tibetan literature, most of which are of large size. The writing of the biography of Tson-Ka-pa, the great Tibetan reformer of Lamaism and the Dalai Lamas was a pleasure with them and these are often printed in the most elegant manner. For example we might state here that the Mongolian Biography of the seventh Dalai Lama blo-bzan bskal-bzan rgya-mts'o (1705-1758) printed in Peking extended over 346 big folios.

One of the most famous places of lamaic worship is *Wu-tai-shan* (Tibetan. Riba-tse-lna ; Mongolian.—Tabun üdsü-gutu agūla : Five mountain-tops) in the province of Shansi in China, where the worship of Mañjuśrī is performed. The oldest of the numerous temples was already in existence by the end of the fifteenth century and was reconstructed in 1265 by the Mongols. The hill is specially visited by Mongolian pilgrims, and there exist numerous writings on sanctuary in Tibetan and Mongolian languages. A Mongolian description was printed in Peking in 1668, and one still more complete in ten books was printed in Chinese, Tibetan, Mongolian and Manchu. The Ican Skya Lalitavajra composed a poem of 49 stanzas in Tibetan and Mongolian, in which he depicted the beauty of *Wu-tai-shan*.

Mongolian literature is mainly Buddhistic and it is the Indian culture which had penetrated into the heart of Mongolian steppes. The mass of this literature is excellently printed in Peking and are easily accessible. Of the important Sutras, Tantras and Dharanis good single editions are obtainable ; of Buddha biography there is no want. There is a Mongolian work in 24 books, which is a translation of the Chinese work *Shih-kia-mun'ni* (*Sakya-muni*) *Fu yuan-liu ching*. The literature of Northern Buddhism can be studied with great benefit from the Mongolian, as it can be done from the Chinese source.

There is much research to be done on the literary-historical side of the work. Of the names of countless Mongolian

translators up till now, we know almost nothing ; the dates of the translations, the time of the translators and revisers, the names of monasteries and sects, the year of the printing must all be determined ; the different editions and recensions should be collated ; all the materials in the libraries should be systematically catalogued ; and then and then only can we reconstruct the history of Buddhism, which once emanated from India and spread over the Southern, Eastern and Central Asia.

The didactic literature (or Niti) is not wanting in Mongolian. The work *Oyun Tulkigur* 'The Key to Understanding', containing instructions and rules of life for the officers of the people in the way of practical philosophy. Popov's *Chrestomathie* (p 1-17) contain such Gathas. There is early influence of Chinese on the Mongolian didactic literature and of Tibetan, which was borrowed mainly from India on the *gatha* literature. *Toba-yin gagao-ü-logoji* is a Mongolian imitation of Tibetan examples. Sakyamuni went out, gathering alms and met a seller of parrots, who at the instance of the Buddha set his bird in freedom ; after that he heard a sermon of Buddha about piety. The text of the work is found in Pozdnejev's *Chrestomathie* (pp-3-15). The well-known collection of Maxims of Sa-skya Pandita had been translated in Mongolian as *Sain üga-tii ardani-yin sang*. There are other collections of maxims in Mongolian. (Laufer, *kleti diamal* 1907).

The literature which has grown among the people, that is the folk literature, is exceedingly rich in Mongolian. The influence of Indian and Chinese thoughts are traceable in them ; but the *indigenous culture* is felt more strongly in them and therefore need not be described in our study.

THE SINO-INDIAN RELATIONS OF OLD

SUJITKUMAR MUKHOPADHYAYA

It is difficult to trace exactly when China and India, two of the great ancient nations of the East, came in contact with each other. However, we know from the Chinese records that Kāśyapa Mātāṅga, the celebrated Buddhist monk of India, went to China in 67 A. D. ; and since then for more than a thousand years, hundreds of Indians went to China and the Chinese came to India, with a mission to bring these two peoples into intimate spiritual and cultural relation with each other.

The way was not easy. It was as difficult as it was dangerous. As a poem says : "Out of hundred no ten do return", a great many of these travellers lost their lives on the way. But that could not in any way discourage these persons who "were inspired with the sublime ideal of 'Universal love'," of Buddhism.

From a Chinese book called "*Li-Tai-Kao-Seng-Chuan*" or the "Biographies of great monks of different times", we come to know that two hundred Chinese monks had studied in India with great success.¹ This is the number of the most brilliant students. So the number of ordinary students (if we consider the difficulty of language) may be several times more than this.

In the Chinese records, we find names of nearly a hundred Indian scholars who left some translations of Buddhist texts in Chinese. There are also works of many Indian translators whose names are not known. Moreover there were many who left no work or whose works are lost.

1 Vide : Cultural Interchange between India and China, by Prof. Tan Yun-Shan.

Kumārajīva is the outstanding figure among these great Indians whose efforts were crowned with success in China. He translated 98 works in 425 volumes, and also composed some poems as well as an original work in Chinese. He was a master of the Chinese language. His style is highly appreciated by Buddhist scholars in China.

As Kumārajīva was in Chinese, so Hiuen-tsang was a great scholar in Sanskrit. He was so well-versed in the scriptures and had such a mastery over the language that he defeated in debates many Indian scholars who were his opponents. It is said that he took with him 657 mss. from India, out of which he translated 75 into Chinese in 1335 fascicles.

Besides translations, he composed independent works, explaining difficult philosophical ideas. His work on the *Vijñaptimātratāsiddhi* of Vasubandhu is a masterpiece. It has been translated into French by Prof. Louis de la Vallée Poussin.

Among the Indian scholars who went to China, the name of Paramārtha may be mentioned next to that of Kumārajīva. He took 240 bundles of mss. to China and translated a great many of them into Chinese ; but unfortunately only 32 works are now available.

I-tsing, the other great Sanskrit scholar of China, took 400 mss. containing half a million of ślokas, to China. He translated 56 of them into Chinese.

In this way, innumerable mss. were taken to China. It is said that in Lo-Yang, the residence of the Indian Buddhist monk Bodhiruci, there was a collection of ten thousand mss. . We do not know whether these mss. are all lost or still to be found in China. However many of them are preserved in translations.

The Chinese translation of these works is known as the "Chinese Tripiṭaka". It includes also some commentaries written by Chinese scholars. It may be added that some non-Buddhist works, such as the *Suvarṇa-saptati-śāstra*² (a commen-

2 This has been restored into Sanskrit by Pandit N. Aiyaswami Sastri, Research Fellow, Cheena-Bhavana.

tary on the *Sāṅkhyakārikā* along with the text) and the *Vaiśeṣika-śāstra-padārtha-śāstra* (a commentary on Vaiśeṣika philosophy), are also to be found here.

The latest edition of this Chinese Tripiṭaka is published from Japan which is known as the 'Tai-Sho edition'. It contains 2184 books.³ Here we give a short description of other editions :

1. The Ching edition (1644-1911 A. D.) : It is known as the 'Dragon edition'. It contains 1666 books in 719 bundles and in 7174 volumes.

2. The Shanghai edition (1913 A. D.) : It contains 1916 books that are found in 40 bundles in 414 volumes and in 8416 fascicles.

3. The photographic copy of the Sung (—dynasty 960-1276 A. D.)—edition : It contains 1921 books 6310 in fascicles.⁴

Prof. Lu Ch'eng, a great Buddhist scholar of modern China, gives a description of fourteen editions of Chinese Tripiṭaka in his work called "*The method of research in Buddhist scriptures*". Of these fourteen editions, five were made during the Sung dynasty, one in Yuan dynasty, four in Ming dynasty, two in Ching dynasty and two during the Republic (i. e. the Shanghai edition and the photographic copy of the Sung edition). But most of these editions are found only in fragments.

According to the calculation of an European scholar, the Chinese Tripiṭaka is a hundred times bigger than the Pali one, and practically includes the latter in one form or other.

3 It is recorded that from the time of the famous emperor Ming-ti of the Han dynasty, within a period of 664 years, 2278 Buddhist texts in 7046 volumes were translated into Chinese by 176 translators. Even this number exceeds that of the Tai-Sho edition. And the work of translation was continued for several centuries more. So it is clear (even if we take into consideration that some works were translated more than once) that many translated texts were lost or destroyed. We know from the history of China that there were some emperors who disliked Buddhism and so destroyed many monasteries together with their scriptures.

4 All these three editions are to be found in the Cheena-Bhavana Library of Visva-Bharati, Santiniketan.

Some modern scholars hold that the Chinese translation of the Buddhist canon, i. e. the *Suttas* (which are supposed to be the words of Buddha) was made neither from the Pali one nor from any Sanskrit version of it. It was made from a canon in some Prakrit dialect. According to them, the Pali and that Prakrit canon might have originated from a still older canon in the *Māgadhi* Prakrit in which Buddha spoke.⁵

Besides the canon [which might have been in Pali or in Prakrit or in (corrupted) Sanskrit], there are many other works, originally written in Sanskrit, by Aśvaghōṣa, Nāgārjuna, Āryadeva, Asaṅga and Vasubandhu, the great expounders of the Mahāyāna Buddhism, and by their disciples and followers, translated and included in the Chinese Tripiṭaka. The originals of most of these works are not available now.

How were these works translated and who translated them ? There were scholars from India, China, Tibet, Khotan, Tukhār, Persia, Siam, Ceylon and so on, who accomplished this wonderful work in co-operation. The names of some of these great scholars and their works are given below :

1. K ā ś y a p a M ā t a ṇ g a : He is that illustrious monk of India who went to China in 67 A. D., to offer her the "Doctrine of Universal Compassion" of Buddha. He was born in a Brahmin family of Central India. He compiled a text called "*The Scripture of the 42 Sections*". It is a very popular book and is read everywhere in China. Shortly after the translation of this work, Mātāṅga died in the "White-horse Monastery", the first Buddhist monastery of China which still exists.

2. D h a r m a r a k ṣ a : He was an Indian monk also known as Gobharaṇa or Bharāṇa. He went to China just after the celebrated Kāśyapa Mātāṅga whom he assisted in the compilation and translation of '*the scripture of the 42 sections*'. After the death of Kāśyapa Mātāṅga he translated five works between 68 and 70 A. D., and died in Lo-Yang when he was about 65 years old.

⁵ Vide : The Chinese Tripiṭaka, by Dr. V. V. Gokhale, B. A. Ph. D. (Annals, B. O R. I., Poona).

3. A n S h i-k ā o : He went to China from Eastern Persia or Parthia. He was a prince. But after the death of his father he gave the kingdom to his uncle and went to China in 148 A. D. He translated many texts, of which only fifty-five are now available.

4. D h a r m a r a k ṣ a (no. 2.) : (266-317 A. D.) : He knew thirty-six languages or dialects and translated numerous texts into Chinese, 90 of which are now available.

5. C h u S h u-l a n : He was the son of an Indian, born in China. He translated two works in five fascicles in the period between 290 and 306 A. D., which are lost.

6. W u-l o-c h' ā : He was a monk from Khotan who translated a text in co-operation with Chu Shu-lan in 291 A. D.

7. B u d d h a b h a d r a : He was a monk from India, a descendant of Amritodana who was a brother of Suddhodana (the father of the Lord Buddha). He translated 15 texts in 398-421 A. D., of which only seven are now available. He died in China in 429 A. D.

8. D h a r m a n a n d i n : He was a Tukhārian monk who went to China in 384 A.D. He translated five texts in 114 fascicles of which only two are available.

9. K u m ā r a j ī v a : He was born in Kuchi. His father was an Indian and his mother a princess of Kuchi. After the birth of Kumārajīva, the mother Jīvā became a nun. Kumārajīva too became a monk when he was seven years old. He was taken to Kashmir by his mother when he was nine years old. There he got his higher education. He studied Buddhist religion and the philosophy under a scholar named Buddhadatta. Kumārajīva was a genius ; he became well-versed in the different branches of Buddhist scriptures within a very short time. Afterwards, he visited the different centres of learning in Central Asia and returned to Kuchi with his mother. In the meantime, his name had become known to all.

The Chinese attacked Kuchi in 383. A. D. and destroyed it. They took Kumārajīva with them to China. There he was already

well-known and so was highly honoured. He spent the rest of his life in China. For thirty years he studied the language, translated more than a hundred works from Sanskrit and Pali and also composed poems as well as an independent work. He had more than three thousand Chinese monks as his disciples. The ten leading ones wrote many works.

He was a master of Chinese language. He is ranked with Hiuen-tsang. The style of these two scholars in Chinese is highly appreciated by Buddhist scholars in China. He died about 415 A. D.

10. Fa-hien : The well-known Chinese monk who came to India in 399 A.D., and returned to China in 414 A.D. He translated several texts in co-operation with Buddhahadra and several others alone, of which only four are available. Besides these, he wrote his famous travels. He died at the age of 86.

11. Shih Che-mān : A Chinese monk who started for India in 404 A. D., together with fourteen friends. One of them died on the way and nine returned to China from the Himalayas. Che-mān with the remaining four friends who followed him went to Pāṭaliputra. There he collected some texts, such as the *Nirvāṇa-sūtra*, from the house of a Brahmin, where Fa-hien too obtained a manuscript of the same work. After his sojourn in India for 20 years, he started for China in 424 A. D. On the way he lost three more friends and returned to China with only one. He translated the *Nirvāṇa-sūtra* in the period between 433-439 A. D., which was known to be lost in 730 A. D. He died in 453 A. D.

12. Dharmarakṣa (no. 3) : An Indian monk who went to China in 414 A. D. He translated several works between 414 and 421 A. D., at the request of the second ruler of the Northern Liang dynasty. In 433 A. D., he was invited by the third sovereign of the Northern Wei dynasty. This invitation was the cause of his death. On the way, he was murdered by an assassin engaged by the ruler of the Northern Liang dynasty on the suspicion that this monk might have made a conspiracy

against the Northern Liang in the interest of the Northern Wei. Thus, this Indian monk lost his life at the age of 49. But he has become immortal by his works (12 in number) which are still existing.

13. *G u ṇ a b h a d r a* : He was an Indian monk born in a Brahmin family. He was well-versed in the Mahāyāna Scriptures. He went to China in 435 A. D., where he worked till his death in 468 A. D. There are 28 works ascribed to him.

14. *D h a r m a v i k r a m a* or *D h a r m a ś ū r a* : He was a Chinese monk who came to India together with 25 friends in 420 A. D. He returned to China in 453 A. D. and translated one text.

15. *S a ṇ g h a v a r m a n* (506-520 A. D.) : He was a monk from Siam who left nine works.

16. *U p a ś ū n y a* (538-565 A. D.) : He was a prince of Central India who has left 4 works ; one of which is the well-known *Vimala-kīrti-nirdeśa*.

17. *P a r a m ā r t h a* : The famous monk of Ujjayini who was also known as Guṇarata or Kulanātha. He went to China in 548 A. D., where he translated numerous works during 548 and 569 A. D., of which only 32 are available. Among them the *Mahāyāna-śraddhotbāda-śāstra* (which is attributed to Aśvaghōṣa), *Suvarṇa-saptati-śāstra* (*Sāṅkhyā-kārikā* with a commentary) and the *life of Vasubandhu* are well-known. He died at the age of 71 in 569 A. D.

18. *G a u t a m a P r a j ṇ ā r u c i* (538-543 A. D.) : He was a Brahmin of Benares. There are 13 works ascribed to him.

19. *G a u t a m a D h a r m a j ṇ ā n a* or *D h a r m a p r a j ṇ ā* : The eldest son of Prajñāruci, who was appointed a governor of the Yang-Sen district by the ruler of the Northern Cheu dynasty. He has left one work.

20. *N a r e n d r a y a ś a s* (557-589 A. D.) : He was an Indian monk who has fifteen works to his credit.

21. *H i u e n - t s a n g* : The famous Chinese monk who started for India in 629 A. D., where he studied and worked for

fifteen years. He went back to China in 645 A. D. Since then till his death, he translated 75 works in 1335 fascicles, all of which are available. He composed also some independent works besides his "Records of travels—" which is too well-known to be mentioned here. He died in 664 A. D. at the age of 65.

22. *H u i - c h i o r P r a j ñ ā* : An Indian monk who was born in China while his father (who was a Brahmin) was staying there as an envoy. He translated one work in 692 A. D.

23. *I - t s i n g* : The famous Chinese traveller who left China and started for India in 671 A. D. He returned to China in 695 A. D. with 400 mss. as well as some relics. He translated 56 texts in 230 fascicles, all of which are available. He also compiled five works and wrote his famous travels. He died in 713 A. D., while he was 79 years old.

24. *B o d h i r u c i* : He was an Indian monk from the Deccan, born in a Brahmin family of the Kāśyapa clan. His original name was Dharmaruci which was changed at the request of the Chinese empress Wu Tso-thien (684-705 A. D.). He translated 53 texts between 693 and 713 A. D. ; of these only 41 are now available. It is said that he died at the age of 156 years.

25. *V a j r a b o d h i* : An Indian monk who was born in a Brahmin family in the country or state of Malay in the Deccan. He went to China in 719 A. D., at the age of 58. There he worked till his death in 732 A. D. There are eleven works ascribed to him.

26. *S u b h a k a r a S i m h a* : He is an Indian monk, a descendant of Amritodana, the brother of Suddhodana. He went to China from Nālandā monastery when he was 80 years old. He died there in 735 A. D., at the age of 99. Five works are ascribed to him.

27. *A m o g h a v a j r a* : He was an Indian monk, born in a Brahmin family of Northern India. He went to China in 719 A. D., following his teacher Vajrabodhi. In 732 A. D., his teacher on his death-bed asked him to go to India and Ceylon to collect some religious texts. Amoghavajra returned to India

in about 741 A. D. and collected more than five hundred mss., from India and Ceylon. But he could not take them to China. He went to China for the second time in 746 A. D. He was held in high veneration at the court of successive sovereigns of T'ang dynasty. Under his influence, the Tantrik doctrines, dealing with talismanic forms and professions of supernatural power first gained currency in China. He died in 774 A. D. at the age of 70. He has left 108 works.

28. *D h a r m a d e v a* (973-1001 A. D.) : He was an Indian monk of Nālandā monastery. He has left 118 works.

29. *D ā n a p ā l a* : He was an Indian monk who went to China in 980 A. D. 111 works are ascribed to him.

30. *D h a r m a r a k ṣ a* (no. 4.) : He was a monk from Magadha who went to China in 1004 A. D. Since then he translated texts till his death in 1058 A. D., at the age of 96. He has left 12 works.

31. *M a i t r e y a b h a d r a* : A monk of Magadha who was a spiritual teacher of an emperor of the Liao dynasty (907-1125 A. D.). The exact date of his going to China is not known. There are five works ascribed to him.

32. *V ā ṣ p a* : He was a Tibetan monk who became a confidential adviser of Kublai Khān during the time of his conquest of China. In A. D. 1260, Vāṣpa was given the title of the "Preceptor or Hierarch of the State" and was recognized as the head of the Buddhist Church. In A. D. 1269, he introduced an alphabetic system in the Mongolian language. One of his works is available now.

33. *J ñ ā n a ś r ī* : An Indian monk who reached China in 1053 A. D. He has left two works.

Thus, scholars from different countries and of different nationalities, sometimes single-handed, sometimes with a helper and sometimes a few together accomplished this work (of translations of the Buddhist texts). Afterwards it was done in a very systematic and scientific way, in co-operation and collaboration with several scholars. It will be known from the

following description which is taken from a report of activities of a "Sino-Indian Institute" of 982 A. D., where 'translations of Buddhist scriptures' were made :

The chief translator (*i-chu*) sat in the middle and recited the original text. On his left sat the *arthanirnāyaka* (*cheng-i*) whose duty was to discuss the meaning of the text with the chief translator. The third was the *racanā-samīkṣaka*, the scrutinizer of the text (*cheng-wen*) who used to listen carefully to the recitation of the chief translator. The fourth was the *lipikara* (*shu-tzu*) who after hearing the recitation carefully would transliterate it into Chinese. After that the writer (*pi-shou*) having seen that transliteration would translate it literally, letter by letter, into Chinese. The sixth, the *vākya-viracaka*, the composer (*chui-wen*) with the help of that literal translation used to compose idiomatic sentences, in pure Chinese style. The seventh, the examiner of the translation (*ts'an-i*) would then compare the translation with the original text. The eighth, the *barimānjaka* (*khān-ting*) made the translation simple and explicit by discarding all unnecessary words. The ninth, the *racanā-pariṣṣaka* (*jun-wen*) would last of all recite and revise the whole translation.⁶

For more than a thousand years, the Chinese people had been greatly influenced by the Indian Culture, in every sphere of life. From 220 to 1279 A. D. (especially from 618 to 1279 A. D.) Indian philosophy had been exercising its influence on the thoughts of the Confucianists and the Taoists, the result of which was the evolution of a new school of philosophy called 'Li Hsio' or the 'New Rationalism'. The same influence is found in the Chinese prose and poetry, in the period between 265 and 1279 A. D. Even the system of Chinese written language was affected by Indian influence. A certain Buddhist named Shou-wen of the T'ang dynasty formulated an alphabet

6. Vide : *Fu-Tsu-Tung-Chi* (Complete records of Buddhism) section 48 by Śramaṇa Chi-p'an,

of 36 letters, purely on the basis of that of Sanskrit and thus created a revolution in the pronunciation, sounds and rhymes of Chinese words.

In the sphere of fine arts, the Chinese adopted many things that are Indian, such as the building of Pagodas, the making of statues, and the painting in fresco, etc.⁷

A most surprising thing about this is that there is nowhere in the ancient literature of India any mention of these great Indians, who had been for centuries continually working towards the accomplishment of this glorious and marvellous task of uniting these two great peoples in a spirit of friendliness.

Did no one in India keep any record of this? Or is it a fact that records were there, but they too disappeared along with Buddhism from India?

Although there is no record of this great event, there are many references to China, to Chinese people and to things Chinese in the ancient literature of India. A part of this literature was (most probably) composed before the advent of Buddhism in China. But the greater portion of it was written after that.

Among the oldest texts it is in the *Mahābhārata* that we find frequent references to China, to Chinese people and to things Chinese. In the *Manusmṛiti* there is mention of the Chinese people only in one place. In the *Rāmāyana* too there is a single reference to the Chinese, but that is not to be found in all editions.⁸

7 Vide : Cultural Interchange between India and China, by Prof. Tan Yun-Shan.

8 चीनानपरचीनांश्च तुखारान् वर्वरानपि ।
काश्यनैः कमलैश्चैव काम्बोजानपि संवृतान् ॥

V. 44. 14. [*Rāmāyana* edited by Gaspare Gorresio, Paris, 1884].
(He saw :) "The Chinese, the Other Chinese (?), Tukhāras, the Barbaras and the Kāmbojas, covered (as if) with golden lotus."

We quote below the passages of the *Mahābhārata* where there are references to China :—

In the *Sabhāparvan* (Book II) of the *Mahābhārata*, when Arjuna went to conquer Assam, Bhagadatta, the king of Assam fought with him with an army consisting of the Kirāta and Chinese soldiers :

“स किरातैश्च चीनैश्च वृतः प्राग्ज्योतिषोभवत् ॥” II. 26. 9.

We find also in the *Udyogaparvan* (Book V) that the same Bhagadatta helped Duryodhana in that great war, with an army which consisted of the Kirātas and Chinese soldiers :

“भगदत्तो महीपालः सेनामक्षौहिणीं ददौ ।

तस्य चीनैः किरातैश्च काश्चनैरिव संवृतम् ॥

बभौ बलमनादृष्यं कर्णिकारवनं यथा ॥” 19. 15-16.

“The king Bhagadatta presented him an army of one *Akṣaubhīnī* (an army consisting of 21870 elephants, 21870 chariots, 65610 horses and 109350 foot). It consisted of the Kirāta and Chinese soldiers and looked as if it was clothed with gold. That invincible army appeared as charming as a forest of *Karnikāra* (a tree, flowers of which are of yellow or golden colour).”

Here the yellow colour of the Chinese people is quite accurately described.

In another place of this *parvan*, there is a reference to Chinese horses : “वाजिनां च सहस्राणि चीनदेशोद्भवानि च ॥” 86. 10.

The king Dhṛtarāṣṭra said : “I shall present to Kṛṣṇa a thousand horses of Chinese origin.”

In the same *parvan* we find again :

“अर्कजश्च बलीहाना चीनानां धौतमूलकः” 74. 14.

“The king Arkaja of the Balihas and the king Dhautamūlaka of the Chinese were the black-sheep among kings. They were both born when an era was to come to an end and destroyed their kinsmen and friends.”

We see in the *Vanaparvan* (Book III) that the Chinese who were invited along with the Hūns to the sacrifice of Yudhiṣṭhira served food to the guests.

Kṛṣṇa spoke to Yudhiṣṭhira when the latter was in the forest, banished by his cousins :—

“द्वारहूनांश्च चीनांश्च तुषारान् सैन्धवांस्तथा ।

अद्राक्षमहमाहूतान् यज्ञे ते परिवेषकान् ॥” 51. 25-26.

“I saw the Hāras, the Hūnas, the Chinese, the Tukhāras and the people of Sindh invited to your sacrifice, having the duty of serving food.”

In another place of *Vanaparvan* (Book III), it is said that Yudhiṣṭhira with his brothers went to the capital of the Kirāta king, after crossing the Himalayas and passing through several countries, such as China, Tukhāra and Darada :—

“चीनांस्तुषारान्दरदांश्च सर्वान् देशान्कुलिन्दस्य च भूमिररनान्” 177-12.

In the *Bhīṣmaparvan* (Book VI) we find :

“उत्तरादचापरे म्लेच्छाःकूरा भरतसत्तम ।

यवनाश्चीनकाम्बोजा दाक्षणा म्लेच्छजातयः ॥ ”9. 65.

“In the north, there are other Mleccha (who speak foreign tongue) tribes, such as the Yavanas, Chinese and Kāmbojas. They are terrible and cruel.”

Just after this there is again :

“तथैव रमणाश्चीनास्तथा च दशमालिकाः ।

क्षत्रियोपनिवेशाश्च वैश्यशूद्रकुलानि च ॥” 9. 66.

“There are the Ramaṇas, Chinese and Daśamālikas ; there are colonies of Kṣatriyas and clans of Vaiśyas and Sūdras.”

In the *Karnaparvan* (Book VIII), it is said :

“पाषाणान्श्च विदेहांश्च कुलिन्दकाशिकोसलान् ।

सुह्यान्नान्श्च वज्रांश्च निषादान् पुण्डूचीनकान् ॥” 8. 19.

“He (Karṇa) conquered the Kāmbojas.....Sakas, Beharees...Bengalees, Niṣādas and Chinese.”

In the *Sāntiparvan* (Book XII), too we find :

“यवनाः किराता गान्धाराश्चीनशवरबर्बराः ।” 65. 13

“The Yavanas, Kirātas, Gāndhāras, Chinese, Savaras and Barbaras.”

In the fourteenth chapter of the *Harivamśa*, it is said :

“खशांस्तुखारांश्चीनांश्च मद्रान् किष्किन्धकांस्तथा ।

कोन्तलांश्च तथा वज्रान् शाल्वान् कोङ्कणकांस्तथा ॥

“स धर्मविजयी राजा विजित्येमां वसुन्धरा ।

अश्वं प्रचारयामास वाजिमेघाय दीक्षितः ॥” 20-21.

“The king Sagara conquered the earth, subduing the Khaśas, Tukhāras, Chinese, etc.”

We have already said the *Mahābhārata* is the oldest book where we find frequent references to China or Chinese people. But as we do not know the exact date of its composition, we cannot say definitely when India came in contact with China for the first time.

According to the scholars, the *Mahābhārata*, as we find it now, was composed between the 4th century B. C., and the 4th century A. D. So it may be said that between the period from four hundred B. C. to 67 A. D., (the time of Kāśyapa Mātanga), India had been getting acquainted with China.

It is seen from the passages quoted above that the Chinese in the earliest days, were heroes. They were fighting for or against this or that party of the Kṣatriyas of India as their equals. They were honoured with invitations to the ‘sacrifices’ with the Kṣatriyas and also they served food (which shows that they had a high social status and also good relation with Indians).

But at the time when the present Smṛti of Manu was composed, they had no more that status of Kṣatriyas, they were then considered to be Sūdras :

“शनैस्तु क्रियालोपादिमे क्षत्रियजातयः । वृषलद्वं गता लोके ब्राह्मणादर्शनेन च ॥

पौण्ड्रकाश्चोद्भविडाः काम्बोजा यवनाः शकाः । पारदाः पल्लवाश्चोनाः किराता दरदाः खशाः ॥”

X. 43-44.

“Some Kṣatriya tribes, having no contact with priests, losing their profession gradually became Sūdras. They are the Paundrakas, the Uḍras, the Dravidians, the Kāmbojas, the Yavanas, the Śakas, the Pāradas, the Palhavas, the Chinese, the Kirātas, the Daradas and the Khaśas.”

In the *Lalitavistara*, there is mention of Chinese script or monogram. The Bodhisattva asked the teacher Viśvāmitra : “Sir, which script will you teach me ? The Brāhmī or the Kharoṣṭrī ? The script of Aṅga, Baṅga or Kaliṅga ? The

Chinese script or the Hūṇa script ? Among the sixty-four scripts which one will you teach me ?” X. p. 144.

There are references to Chinese vermilion in the *Kathā-sarit-sāgara* XXIII. 85., *Attha-sālinī* 41, (commentary of *Dhamma-sangani*), and *Abhidhāna-cintāmani*, IV. 127.

In the *Sutta-nipāta*, II. 2. 1, as well as in the *Viṣṇupurāṇa*, I. 6. 21., we meet with the word *Cīnaka*; according to the commentary of *Sutta-nipāta*, it is a kind of pulse of Chinese origin :

“It is a kind of *Cīna-Muga* (Chinese pulse) which is grown in forests, or at the foot of hills, without being sown by any body.”⁹

We find the word *Cīnaka* in the *Bhāvaprakāśa* (Vol. I, part, I, *Dhānya-varga*), which means a kind of corn :

“चीनाकः (चीना) । चीनाकः कंगुमेदोस्ति स ज्ञेयः कंगुवद्गुणैः ॥”

Cīnaka is explained as a kind of corn, much liked by the crows, in the *Abhidhāna-cintāmani* (IV. 244) of Hemacandra :

“चीनकस्तु काककंगुः ॥ [काकप्रिया कंगुः काककंगुः]”

There are references to Chinese cloth in the following works : *Harivamśa*, Verse, 12745 (*Bhaviṣya*, *Nārasimha*, 44),

⁹ अथ बोधिसत्त्वः—विश्वामित्रमाचार्यमेवमाह । कतमां भो उपाध्याय लिपिं मे शिक्षयिष्यसि । ब्राह्मीं खरोष्ठीं अङ्गलिपिं वज्जलिपिं मगधलिपिं चीनलिपिं हूणलिपिं.....उपाध्याय चतुःषष्ठिलिपीनां कतमां मां त्वं शिक्षयिष्यसि । *Lalita*, X. p. 144.

चीनपिष्टमयोलोकश्चारणैकमयी च भूः ।

आनन्दमय्यां सर्वस्यामपि तस्यामभूत्पुरि ॥ *Kathā*, XXIII. 85.

यासं वसेन दिसाभागा चीनपिट्ठुण्णरञ्जिता विय च विरोचिषु ॥ *Attha*, 41.

सिन्दुरं नागजं नागरक्तं शृङ्गारभूषणं चीनपिष्टं...*Abhidhāna*, IV, 127.

सामाकचिङ्गुलकचीनकानि पत्तप्लं मूलप् फलं गविप् फलं ।

धम्मेन लद्धं सतमस्मानाना न कामकामा अलिकं भणन्ति ॥ *Sutta* II, 2, 1.

ब्रीहयश्च यवाश्चैव गोधूमा अणवस्तिलाः ।

प्रियङ्गवो ह्युदाराश्च कोरदूषाः सचीनकाः ॥ *Viṣṇu*, I. 6. 21.

अटविपब्बतपादेसु अरोपितजाता चीनमुग्गा । *Commentary, Sutta-nipāta*.

Artha-sāstra, II. 11, *Sakuntala*, I., *Kumāra*, VII. 3, *Daśakumāra-carita*, V, *Suśruta*, *Sūtra-sthāna*, 18.

In the *Rāja-nirghaṇṭa*, we meet with Chinese camphor, Chinese iron, Chinese lead etc. *Bhāva-prakāśa* also refers to the Chinese camphor (vol. I, part, I, *karpūrādi-varga*).¹⁰

In the lexicons of Amara-siṃha (*siṃhādi-varga*, 9) and Hemacandra (IV. 360) *Cina* is a kind of deer. Has it any connexion with China ?

In the *Vrhat-sambitā* of Varāha-mihira, we meet with frequent references to China and Chinese people :

“गान्धारकाश्मीरपुलिन्दचीनान् हतान् वदेन् मण्डलवर्धमस्मिन् ।” V. 77.

“If there is an eclipse of moon in the month of *Aṣāḍha* (June-July)... then there is disaster in Gāndhāra, Kashmir, Pulinda, and China”.

“काश्मीरान् सपुलिन्दचीनयवनान् हन्यात् कुरुक्षेत्रकान् ॥” V. 78.

“If there is an eclipse of moon in the month of *Srāvana* (July-August) then there is disaster in Kashmir, Pulinda, China, Yavana, Kurukṣetra, Gāndhāra, and Central province.”

“काम्बोजचीनयवनान् सह शल्यहृद्भिर्बाह्योऽसिन्धुतटवासिजनांश्च हन्यात् ॥” V. 80.

“If there is an eclipse of moon in the month of *Āśvina* (Sept-Octo), the Kāmbojas, Chinese, Yavanas.....and Kirātas meet with disasters.”

“सार्पे जलरुहसर्पाः पित्र्ये बाह्योऽसिन्धुतटवासिजनांश्च हन्यात् ॥” X. 7.

“If Saturn is in the *maghā* constellation, then Bāḥhika, China and Gāndhāra....are put into trouble.”

¹⁰ सुवर्णमालाकुलभूषिताङ्गाश्चीनांशुकाभूषितभोगमाजः । *Harivamśa*.

चीनांशुकमिव केतोः प्रतिवातं नीयमानस्य । *Sakuntalā*.

चीनांशुकैः कल्पितकेतुमालं ॥ *Kumāra-sambhava*.

कस्यचित् चतुषोत्तरकस्य छायाशीतले सैकततले गन्धकुसुमहरिद्राक्षतचीनाम्बरादिना नाना-
विधेन परिमलद्रव्यनिकरेण मनोभवमर्चयन्ती रेमे । *Daśa-kumāra*.

अत ऊर्ध्वं व्रणवन्धनद्रव्याण्युपदेक्ष्यामः । तद्यथा— कार्पासाविकदुकूलकौशेयपत्रोर्णचीनपट्ट.....
इत्यादि । *Suśruta*, *Sūtra-sthāna*, 18.

चीनाकसंज्ञः कर्पूरः कफक्षयकरः स्मृतः ॥ *Bhāva-prakāśa*.

“ऐं ब्रह्माख्ये त्रैगर्तचीनकौलतकुङ्कुमं लाक्षा । सस्यान्यथ माजिष्ठं कौमुभं च क्षयं याति ॥”

X. 11.

When Saturn moves about the *Viśākṣā* constellation, there is a decrease of vermilion, lac, and crops...of Trigarta, China and Kulūta.”

“उल्काभिताडितशिखः शिखी शिवः शिवतरोभिष्टो यः ।

अशुभः स एव चोलावगाणसितहूणचीनानाम् ॥” XI, 61.

“If the apex of Ketu is struck by a shooting star, the result is good. It brings forth better result, if it is covered with rains on all sides. But the same causes evil to (these countries :) Chola, Avagāṇa, White Hūṇa and China.”

“ब्रह्मपुरदार्वाडामरवनराज्यकिरातचीनकौणिन्दाः ॥” XIV, 30.

“Brahmapura, Dārva-dāmara, Vana-rājya, China, Kauṇinda, all these countries are on the 27-1-2 constellations.”

“प्राङ्मर्मदार्धशोणोद्भवङ्गसुह्याः कलिङ्गबाह्यकाः ।

शक्यवनमगधशवरप्राग्ज्योतिषचीनकाम्बोजाः ॥” XVI, 1.

“The Sun is the ruler of the following countries :—Prāg-jyotiṣa (Assam), China and Kāmboja.”

“गिरिदुर्गपङ्कवस्वेतहूणचोलावगाणमरुचीनाः ।

प्रत्यन्तधनिमहेच्छव्यवसायपराक्रमोपेताः ॥” XVI, 38.

“The following countries are known as dependent on Ketu : ...Palhava, white Hūṇa, Chola, Avagāṇa and China....”

China is referred to in the *Sakti-sangama-tantra*.¹¹ There are three Tantrik texts called the *Cinācāra-prayoga-vidhi*, *Mahā-cīna-krama-tārā-sādhana* and the *Mahā-cinācāra-tantra*.

¹¹ काश्मीरन्तु समारभ्य कामरूपात् पश्चिमे ।

भोटान्तदेशो देवेशि ! मानसेशाच्च दक्षिणे ।

मानसेशादक्षपूर्वे चीनदेशः प्रकीर्तितः ॥ *Sakti-sangama*.

We have quoted here most of the references to China, Chinese people, and Chinese things, that are found in the ancient literature of India. But we do not have any useful information on China or Chinese people from these. What was the relationship between these two countries, viz., China and India, is not known from these passages.

The cordial relationship of these two peoples that continued uninterruptedly for several centuries, is known only from Chinese literature.

The cultural intercourse for such a long period, the spirit of friendliness and the bond of love between the two peoples, which were broken and interrupted for centuries, are now revived again and continued through the efforts of two illustrious sons of these two countries, the Poet Rabindranath of India and Prof Tan Yun-Shan of China. Through the enterprise of these two and some other great personalities of China, a 'Seat of learning' like Nālandā and Vikramaśilā of the golden age, is founded in the Visva-Bharati. The great treasure which was once taken to China from India by Savants like Hiuen-tsang and Kumārajīva, is brought back again to India together with that of China. That divine treasure which is now stored in the Cheena-Bhavana of India is not to be found anywhere in the world, except in China ; or perhaps, at present, it is not to be found even there.

Scholars from different parts of India and China ; from Tibet, Siam and Ceylon, cluster round this "Seat of learning", with an inspired heart to follow in the foot-steps of their illustrious ancestors. Perhaps the glorious history of that golden age is going to repeat itself.

THE DIVINE MAN

NALINI KANTA GUPTA

THE core of Sri Aurobindo's teaching, the central pivot on which his Yoga and his work rest is the mystery of the Divine Descent—Spirit descending into Matter and becoming Matter, God coming down upon earth and becoming human, and as a necessary and inevitable consequence Matter rising and being transformed into Spirit and man becoming God and God-like.

This is a truth, a fact of creation—giving the whole clue to the riddle of this world—that has not been envisaged at all in the past, or otherwise overlooked and not given the value and importance that it has. Poets and seers, sages and saints along with common men from the very birth of humanity have mourned this vale of tears, this sorrowful transient earthly life, *anityam asukham lokam imam*—into which they have been thrown: they have wished and willed and endeavoured to change or reform or recreate it, but have always failed, and in the end, finding it ultimately incorrigible concluded that escape was the only solution, the only issue, either like the sage going out into Nirvana, spiritual dissolution, or like the atheist stoically going down with a crumbling world into a material disintegration. The truth of the matter is however, different as Sri Aurobindo sees it. The spectacle is not so gloomy and irremediable. The world has a future and man has hope.

The world is not doomed nor man past cure; for it is not that the world has been merely created by God but that God has become and is the world at the same time: man is not merely God's creature but that he is made of God's substance and is God himself. The Spirit has shed its supreme consciousness, that is to say overtly, has become dead matter; God has veiled

his effulgent infinity and has taken up a human figure. The Divine has clothed his inviolable felicity in pain and suffering, has become an earthly creature, you and me, a mortal of mortals. And thus, viewed in another perspective, because Matter is essentially Spirit, because man is essentially God, therefore Matter can be resolved and transformed into Spirit and man too can become utterly divine. The urge of the spiritual consciousness that is the essence of Matter, even the massed energy embedded or lying from in it, manifests itself in the forward drive of evolution that brings out gradually step by step the various modes of the consciousness in different degrees and potentials till the original summit is revealed.

But there is a still closer mystery, the mystery of mysteries. There has not been merely a general descent, the descent of a world-force on a higher plane into another world-force on a lower plane ; but that there is the descent of the individual, the personal Godhead into and as an earthly human being. The Divine born as a man and leading the life of a man among us and as one of us, the secret of Divine Incarnation is the supreme secret. That is the mechanism adopted by the Divine to cure and transmute human ills—himself becoming a man, taking upon himself the burden of the evil that vitiates and withers life and and working it out in and through himself. Something of this truth has been caught in the Christian view of Incarnation. God sent upon earth his only be-gotten son to take upon himself the sins of man, suffer vicariously for him, pay the ransom and thus liberate him, so that he may reach salvation, procure his seat by the side of the Father in Heaven. Man corrupted as he is by an original sin cannot hope by his own merit to achieve salvation. He can only admit his sin and repent and wait for the Grace to save him. The Indian view of Incarnation laid more stress upon the positive aspect of the matter, viz. , the role of the Incarnation as the inaugurator and establisher of a new order in life—*dharmasamsthapanarthayaa*. The Avatar brings down and embodies a higher principle of human organisation, a greater

consciousness which he infuses into the existing pattern, individual or collective, that has served its purpose, has become otiose and time-barred and needs to be remodelled, has been at the most preparatory to something else. The Avatar means a new revelation and the uplift of the human consciousness into a higher mode of being. The physical form he takes signifies the physical pressure that is exerted for the corroboration and fixation of the inner illumination that he brings upon earth and in the human frame. The Indian tradition has focussed its attention upon the Good—*sreyas*—and did not consider it essential to dwell upon the Evil. For, for one who finds and sees the Good always and everywhere, the Evil does not exist. Sri Aurobindo lays equal emphasis to both the aspects. Naturally, however, he does not believe in an original evil, incurable upon earth and in earthly life. In conformity with the ancient Indian teaching he declares the original divinity of man: it is because man is potentially and essentially divine that he can become actually and wholly divine. The Bible speaks indeed of man becoming perfect even as the Father in Heaven is perfect: but that is due exclusively to the Grace showered upon man, not because of any inherent perfection in him. But in according full divinity to man, Sri Aurobindo does not minimise the part of the undivine in him. This does not mean any kind of Manicheism: for Evil, according to Sri Aurobindo is not coeval or coterminous with the Divine, it is a later or derivative formation under given conditions, although within the range and sphere of the infinite Divine. Evil exists as a stern reality; even though it may be temporary and does not touch the essential reality, it is not an illusion nor can it be ignored brushed aside and bypassed as something superficial or momentary and of no importance. It has its value, its function and implication. It is real, but it is not irremediable. It is contrary to the Divine but not contradictory. For even the Evil in its inmost substance carries or is the reality which it opposes or denies outwardly. Did not the very first of the apostles of Christ deny his master

at the crucial moment ? As we have said evil is a formation necessitated by certain circumstances, the circumstances changed, the whole disposition as at present constituted changes automatically and fundamentally.

The Divine then descends into the earth-frame, not merely as an immanent and hidden essence—*sarvabhutantaratma*—but as an individual person embodying that essence—*manushim tanum asritam*. Man too, however earthly and impure he may be, is essentially the Divine himself, carries in him the spark of the supreme consciousness that he is in his true and highest reality. That is how in him is bridged the gulf that apparently exists between the mortal and the immortal, the Infinite and the Finite, the Eternal and the Momentary, and the Divine too can come into him and become so to say his lower self.

The individual or personal Divine leaves his home of all bliss—Vaikuntha—forgets himself and enters into this world of all misery ; but this does not mean that he becomes wholly the Man of Misery : he encompasses all misery within himself, penetrates as well into the stuff and substance of all misery, but suffuses all that with the purifying and transforming pressure of his own supreme consciousness. And yet pain and suffering are real, cruelly real even to the Divine Man. Just as the ordinary human creature suffers and agonises in spite of the divine essence in him, in spite of his other deeper truth and reality, his soul of inalienable bliss, his *psychic being*, the Divine too suffers in the same way in spite of his divinity. This double line of consciousness, this system of parallels running alongside each other interacting upon each other (even intersecting each other, when viewed in a frame of infinity) gives the whole secret mechanism of creation, its purpose, its working and its fulfilment. It is nothing else than the gradual replacement or elimination, elevation or sublimation of the elements on one line, that are transmuted into those of the other. The Divine enters into the Evil to root out the Evil and plant there or

release and fructify the seed of Divinity lying covered over and lost in the depths of dead unconscience.

The Divine descends as an individual person fundamentally to hasten the evolutionary process and to complete it ; he takes the human form to raise humanity to divinity. The fact and the nature of the process have been well exemplified in Sri Ramkrishna who, it is said, took up successively different lines of spiritual discipline and by a supreme and sovereign force of concentration achieved realisation in each line in the course of a few days what might take in normal circumstances years or even lives to do. The Divine gathers and concentrates in himself the world-force—the Nature-Energy—even like a dynamo—and focuses and canalises it to give it its full, integral and absolute effectivity. And mortal pain he accepts and he swallows the poison of ignorant life—even like Nilakantha Shiva to transmute it into ecstasy and immortality. The Divine Mother sank into the earth-nature of a human body

She made of her pangs a mystic poignant sword...

Hoping her greater being to implant

That heaven might native grow in mortal soil*

But this is God's share—*la part de Dieu* ; for man too as man has to do his part. Because, the Divine descending and accomplishing the work does not mean either of two things : first, it does not mean that it is sudden miracle, a *deus ex machina*, a fiat from the heaven which upsets and bears down every thing before it and practically has no relation, logical or causal, with what precedes and what follows. It is, on the contrary, as we have said, the culmination of a long process, the seal of fulfilment set upon a steady preparation and travailing growth. The Divine descends when the time is ripe, that is to say, when forces and instruments have been developed, refined, sharpened and tempered, so that they can contain and wield the Power from above. But for the preparation, the necessary conditions being

* Savitri by Sri Aurobindo (Book I. Canto I. Sri Aurobindo Mandir Annual No. 5.)

there, the Grace culmination and the utter fulfilment would not have come about—there would have been only a vicious circle, or an unending sea-saw. Next, the Descent does not mean either that following upon it the whole business is done and completed automatically and immediately, nothing left to be done any more. Not so. It means that what has been so long practically beyond reach, towards which one had to move with uncertainty and vague effort and in a round-about way, as though through a trackless virgin forest or across an uncharted sea, has now been brought nearer and closer to human grasp, is now made part and parcel and earth's familiar atmosphere, so that any human being who genuinely aspires and looks for it can find it about him : there is just a thin veil which has to be put aside a little, into which a small opening is to be made and one comes in contact with or even enters into what one seeks. This means that the Grace has leaned down to man, but man too has at least to stretch his arms to touch and embrace it. Further more, to make that Grace permanently active and real in the normal consciousness one has to labour, work out in fact what is given potentially : the seed is planted for him, it will grow and bloom and come to fruition provided necessary care and attention is given to the soil that bears it.

Thus then the embodied human person who has the embodied Divine Person before his eyes must know how to instal and incorporate the Divine person in him, in his body and physical existence. That was perhaps the mystery sought to be conveyed in the Christian sacrament of transubstantiation.* The bread and wine that the initiate has to take in represent—are or become actually and physically, as the Christian mystics assert—the flesh and blood of Christ. One has to become the

* The Christian mystics themselves, however, do not seem to have aimed at real physical transubstantiation—although that might have been at the back of the older Hebrew sacrament of the Eucharist ; the perfection sought by them was to be enjoyed in Heaven in company of the Father and not on his earth and in this human body : it was more a sublimation than a transformation that was their goal. The flesh for them was always too weak.

Divine Person in flesh and blood, wholly and integrally. As the fossil is a transmutation in stone, grain by grain, of a living body—organic elements eliminated and replaced by the inorganic in the very atomic structure and constitution—even so, the living human structure, the mental, vital and physical formation will be translated, grain by grain, atom by atom into the divine substance by the infusion and imposition of the Divine figure.

CENTRES OF ACTIVITY FOR SINO-INDIAN STUDIES

DR. P. V. BAPAT, M. A. , Ph. D. (Harvard).

ARTICLE No. II of the Sino-Indian Cultural Society says that "the object of the Society shall be to study the mind of India and China" and by way of supplementing the same, Article IV adds that the Society shall perform the function of carrying on research into and study of the religion, literature, history, Science and Art of both the countries.

Taking into consideration the extreme difficulty felt by the Indians in mastering the Chinese language, and by the Chinese in mastering Sanskrit and allied languages, it would always be advisable to associate both Indians and Chinese scholars in any important work on Sino-Indian studies. For a work involving joint collaboration it would also be advisable to open regular centres of such work, both in China and India. And it should be a regular feature that scholars of proper qualifications from one country be invited to work at another centre for a definite period of two or three years to do some specific work undertaken by the Society.

Such centres of work need to be thoroughly equipped with up-to-date Libraries, containing standard books not only in Chinese, Japanese and Indian languages like Sanskrit and allied languages, but also books and journals published in European languages like French, German and English. It is always necessary for research scholars to keep themselves abreast with the times, to keep themselves thoroughly acquainted with the latest researches in the field to escape disappointment at finding that the work undertaken by them had already been previously done by other scholars.

In this connection we may, as well point out a parallel organization working in both the countries like the United

States of America and China,—we mean the Harvard-Yenching Institute, working in Harvard University, Cambridge, Mass, U. S. A., and in Peiping. The Sinological Index Series (in Chinese) containing as many as thirty-nine volumes along with seventeen other supplements, published even up to the middle of the year 1941, are found to be highly useful by all Chinese Scholars.

There are several Chinese translations of Indian Buddhist books originally either in Sanskrit or its allied languages and unfortunately these originals are lost irretrievably. These books contain several words and phrases which even a deep Chinese scholar is unable to understand. But these Chinese expressions are clear to an Indian mind, acquainted with the technical terms used in Buddhist books. For instance, the Chinese Buddhist term *yu-fen* hardly conveys any idea to the Chinese scholar unless he knows its original *bhava & anga : bhavanga*, used in Pali *Abhidharma* for what is known as the 'subliminal consciousness.' It also sometimes happens that the Chinese translator misunderstands a particular sense of a word in a particular context and gives a wrong translation instead of the correct one. For instance, in the Chinese version of the *Samantapasadika*, *Makkataka-sutta* is not properly understood by the Chinese translator who confuses *makkata* (a monkey) with *Makkataka* (a spider), and consequently translates that word *Makkataka* as a monkey. In another place, the Pali *citto Hatthisari-putto*, 'Citta, the son of an elephant driver', is misunderstood by the Chinese translator who takes the term as '*citta-nathi-Sariputta*', 'Sarriputta-the son of a variegated or beautifully decorated elephant' (Ts'ai tsiang tse). Numerous instances of this type can be given. This clearly shows that for correct understanding and necessary emendations, recourse to Indian sources is essential.

We may as well indicate here some of the works which may be undertaken by the Society for the joint collaboration of Indian and Chinese scholars. There is a great need of a

really good Buddhist Dictionary of Chinese-Sanskrit-Pali. As a preliminary to that, there is also a need of a proper index of the various Chinese translations of the Buddhist technical terms, before they came to take a final form in Hsouen-thsang's translations. Before the time of the latter, several Chinese translators tried their hands on those Chinese translations and it would be very interesting to index these various equivalents in Chinese for preparing an account of the historical evolution of the Chinese equivalents for Buddhist terms. All this involves patient work for years together by a batch of young, enthusiastic workers in this field, both Chinese and Indian.

Another field for Sino-Indian studies is the ancient records in Chinese bearing on India.—we mean, the records that throw a flood of light on the expansion of India into Greater India. It is necessary to go to the original documents in Chinese, which testify to the fact that Indians sent their colonist-settlers in farther India—in Indo-China and South Sea Islands like Sumatra, Java, Borneo etc., and in Central Asia like Khotan and regions round about. Students of Ancient Indian History will find this field very rich and unexplored. Among the Chinese documents are found some which speak of the embassies sent by China to the courts of Indian kings in farther India. These documents, read with the existing inscriptions discovered in farther India and the islands of the South-Sea, will be a veritable mine for the students of the history of Greater India. Probably, later on, it may even be necessary to open up branches, for the study of these documents along with local material, in Central Asia and farther India.

Several European scholars like Sir Aurel Stein, Ed. Chavannes, Pelliot Grūnwedel, Sylvain Levi, have worked on these subjects and it is now time that Indian and Chinese scholars take up this line of research and pursue the studies with even greater success. There is a dark period in the history of India or Greater India and Chinese and Indian scholars working in close co-operation will be able to unearth several facts concerning

this history of India, from, say 1st century A. D. to about the 7th-8th centuries A. D. The history of the expansion of India into Greater India is yet to be written, and in the successful working out of this stupendous task, the labours of Chinese and Indian scholars would be amply rewarded.

Apart from the cultural aspect, there is one more practical advantage which the organisers of this society will not lose sight of. Now, with the speedier and swifter means of communication, distances are dwindling and the world is becoming smaller and narrower. China and India are two vast neighbouring countries and with their unlimited resources, both material and human, will certainly look forward to a time when they, with co-operation of each other, will be able to guide the destinies of Eastern Asia. Their increased co-operation will lead as well to expansion of facilities of commerce between both the countries and there is no doubt that both these countries will in this way be benefited.

A GENERAL COURSE FOR CHINESE STUDIES IN INDIAN UNIVERSITIES

TAN YUN-SHAN

INTRODUCTORY

It is very gratifying to note that there is an increasing interest in and desire for Chinese studies in India. Letters have been pouring in from private individuals as well as from public institutions, enquiring about the subjects of Chinese language, Chinese literature, Chinese history, Chinese philosophy, Chinese art, Chinese music and so on and so forth.

This reminds me once again of the past times when numerous Chinese monks and scholars came to India for study and Indian sages and missionaries went to China for preaching. Most of them knew the languages of both countries and became well-versed in the two cultures. For instance, the great Chinese scholar-monk Hsuen Tsang's Sanskrit knowledge could defeat even the great pandits of his time and the great Indian teacher Kumarjiva's Chinese translations of Sanskrit works were really marvellous and remain matchless even in China today.

It has been my long-cherished humble idea that Chinese language should be taught and Chinese subjects studied in all the universities in India and Indian languages should be taught and Indian subjects studied in all the universities in China. The importance and necessity for such learning and studies are known to and felt by everybody and need no explanation here.

The following syllabus of Chinese classes was prepared by me for the National War Academy of India at the request of Dr. Amarnath Jha, President, N. W. A. Committee and Vice-Chancellor, Allahabad University. I take the liberty to publish it here with a view that it may serve as a general course for Chinese studies in all the Indian Universities.

A GENERAL COURSE FOR CHINESE STUDIES IN INDIAN UNIVERSITIES 107

COURSE

I. The First year :

- A. 1st session : 15 weeks : 6 periods per week :
- (1) Introduction to Chinese Languages—2 periods per week
 - (2) Basic Chinese Reading (Primery Reader)—3 periods per week
 - (3) Calligraphy—1 period per week.
- B. 2nd session : 15 weeks : 6 periods per week :
- (1) Chinese Phonetics—2 periods per week
 - (2) Basic Chinese Reading (Primary Reader)—3 periods per week
 - (3) Calligraphy—1 period per week

II. The Second Year :

- A. 1st session : 15 weeks : 6 periods per week :
- (1) Chinese Radicals—2 periods per week
 - (2) Higher Chinese Reading (Secondry Reader)—3 periods per week
 - (3) Conversation—1 period per week
- B. 2nd session : 15 weeks : 6 periods per week
- (1) Chinese Grammar—2 periods per week :
 - (2) Higher Chinese Reading (Secondary Reader)—3 periods per week
 - (3) Conversation—1 period per week

III. Third Year :

- A. 1st session : 15 weeks : 6 periods per week :
- (1) Chinese Rhetoric—2 periods per week
 - (2) Selection of Modern Chinese Literature—3 periods per week
 - (3) Composition—1 period per week
- B. 2nd session : 15 weeks : 6 periods per week :
- (1) Outline of Chinese Literature—2 periods per week
 - (2) Selection of Modern Chinese Literature—3 periods per week

(3) Composition—1 period per week

IV. The Fourth Year :

A. 1st session : 15 weeks : 6 periods per week

(1) History of Chinese Literature—2 periods per week

(2) Selection of Classical Chinese Literature—

3 periods per week

(3) Translation—1 period per week :

B. 2nd session : 15 weeks : 6 periods per week

(1) Outlines of Chinese Learning—2 periods per week

(2) Selection of Classical Chinese Literature—

3 periods per week

(3) Translation—1 period per week :

PERIODS

1st Year : 180 periods, each of 45 minutes' duration

2nd Year : 180 periods, each of 45 minutes' duration

3rd Year : 180 periods, each of 45 minutes' duration

4th Year : 150 periods, each of 45 minutes' duration.

THE DEATH TRAFFIC

RABINDRANATH TAGORE

(Written in Bengali in 1881)

(This article originally appeared as an editorial review of Dr. Christlieb's book "The Indo-British Opium Trade", in the May 1881 number of the Bengali Magazine 'Bharati'. It is thus one of the earliest prose writings of Gurudeva. It also shows how deep an interest he took in China even in his very early days. We reproduce this article in our first number in reverent homage to him who did so much to promote the cause of happier relations between the two countries. The reproduction is from the 'Modern Review' for May 1925, in which it appeared for the first time in English with an introductory note by C. F. Andrews.—Editor)

WE have never before heard such a revolting story of Thuggism, as is contained in this book by Doctor Theodore Christlieb, which lies before us for review.

A whole nation, China, has been forced by Great Britain to accept the opium poison,—simply for commercial greed. In her helplessness China pathetically declared : "I do not require any opium." But the British shopkeeper answered : "That's all nonsense. You must take it."

Both the hands of China were tightly bound. Opium was forced down China's throat with the help of guns and bayonets, while the British merchants cried, "You have to pay the price of all the opium you take from us."

For nearly a century the British traders have been carrying on this trade in China. The article, which the customer does not want, is shoved into one pocket by force, while the money to pay for it is forcibly extracted from the other pocket, and its full price realised. Such a method of carrying on business and accumulating wealth can only by courtesy be called by the name

of traffic. It is sheer brigandage. The very nation which had become an object of gratitude to thousands of African negroes, by removing from them the chains of slavery, is now saying to China: "I want more money, and therefore you must take opium."

This poison of opium, eating at the vitals of one of the greatest and oldest countries of Asia, has been spreading like an infection over the whole body politic. It has been killing slowly by inches mind and body alike. A strong nation, like Britain, is using its strength to sell death and destruction to a weak nation, and thus make profit; though the profit made is pitifully insignificant compared with the vast destruction wrought.

If we trace the history of the way in which this traffic was introduced, it is enough to arouse indignation against Great Britain and pity for China even in the hardest hearts. When we read the history of unnatural and inhuman bloodshed in war, we have simply a feeling of horror mingled with that of wonder. But, in the Indo-China opium traffic, human nature itself sinks down to such a depth of despicable meanness, that it is hateful even to follow the story to its conclusion.

In 1780, the British East India Company sent two small ships full of opium into the Gulf, at the entrance of the Canton River, near Macao. Before this time, only two hundred chests of opium had been imported into China as a medicinal drug. Therefore, there was no customer at first for the two ship-loads carrying 2,800 chests, which were exported by the East India Company in 1780-81. So the Company worked very hard indeed to find out some means of introducing this vicious traffic into China. The British are past-masters in the game of commercial strategy. This game began in China; and it was played by the East India Company with such success that in the year 1799, the Chinese Government had to pass legislation prohibiting the import of opium into China altogether. But in spite of these laws, the British merchants went on smuggling opium into China. Legal or illegal, open or secret, China was

obliged to take opium. That was the settled policy of the Company, and they carried it out like brigands.

Apprehending some trouble, the ships that were loaded with opium were removed to Whampoa. Then the Chinese authorities took security bonds from all the Hong Kong merchants, that no ships should enter the harbour with opium on board. The law was enacted that if opium was found on any ship, it should be sent back at once, without unloading, and the security holders should be punished. This law was renewed from time to time ; but it had no effect. At last, in the year 1821, the Governor of Canton tried his hardest to prohibit opium smuggling altogether. He earnestly requested the English, Dutch and Americans to give up the detestable practice which they had employed of demoralising the Chinese officers with bribes.

The East India Company removed its own ships from Whampoa to the island of Liu Tiu. Opium was smuggled in from the ships there, and the traffic was still carried on secretly. The English merchants continued to corrupt the Chinese officers in order to introduce the drug into the interior of China. There had never been before such a method adopted of bribing Chinese officials with heavy bribes to violate their own laws and to disobey their own superior officers.

Then, a new law was passed against the Opium Traffic by the Chinese Government ; but the smuggling increased to such an extent that there was a great agitation against the British.

The Chinese patriots proposed the boycott of British goods. Then the Chinese Emperor being greatly concerned about the possibility of danger to his subjects, sent Commissioner Lim to Canton as his representative. Commissioner Lim destroyed all the opium that he found in the ships in harbour, stopped all trade with England, and expelled from China all the officers of the East India Company who had carried on the traffic. In the end, war was declared.

Everyone knows what was the end of this Opium War.

The Chinese were defeated and had to sue for peace. Five sea-ports were opened for the English merchants. Hong Kong was ceded to the British and twenty one million dollars were paid as indemnity. The British consented that a clause should be inserted in the treaty allowing the Chinese to confiscate all illegal goods. At the same time they tried their utmost to get their traffic in opium made legal. But that attempt failed. Then the British representative agreed, that opium might be confiscated, but refused to help in any way in preventing smuggling. He knew full well that all the opium ships were fully armed, and that the weak Chinese, without his help, would not dare to approach them. Thus openly after the war, before the eyes of the helpless Chinese, the trade was carried on the same as before.

After this, the Chinese people became so enraged against the red-haired foreigners, on account of their repeated violation of the laws of the country, that they were becoming more determined to turn them out of China altogether. The Chinese authorities captured an English opium ship, called the 'Arrow', and this led to the Second Opium War with China, in which France sided with Great Britain.

The unfortunate Chinese, defeated again, were obliged this time to open seven more sea-ports to the foreigners. Opium henceforth was not to be considered an illegal traffic. Only a nominal tax was imposed upon it. The Chinese people repeatedly sent petitions asking that at least a heavy tax should be imposed ; but the British rejected all such petitions. Therefore, after the Second Opium War, the trade flourished to such an extent that in the year 1875 as many as 90,000 chests of opium were imported into China from abroad.

Now we have reached the year 1881, and millions of men and women have become addicted to the vice of opium-smoking. The opium smoked is grown in India. Just as in our country of India, we offer the hookah to a guest on his arrival, so wealthy people and rich merchants in China offer their visitors

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and their customers opium to be smoked. Opium shops are to be seen in every street. Nanking is so notorious for opium-smoking that the inhabitants lie intoxicated during the day and work at night. In the city of Ningpo, we are told that 2700 shops of opium have been set up in the poorest quarters. It has been noticed that wherever opium-eating was most prevalent, the incidence of famine was greatest. The reason for this is not far to seek. For people who smoke opium become lazy and inactive : and the cultivation of opium leaves less space for the cultivation of rice and corn. During the famine when the Chinese people could not buy any food, they then realised that opium alone could not satisfy their hunger.

In 1832, two hundred opium-smokers were returned out of one thousand troops who were sent against the revolutionaries. Since the revolutionaries at that time were against opium-smoking, they easily defeated the royalist soldiers over and over again. The Chinese assert that the crafty Englishmen have introduced opium in order that they might easily conquer the country.

China is becoming poorer every day, because so much money is being drained out of the country for opium alone. In the year 1872, China bought opium worth £4, 261, 381. This proved an excessive drain on her resources. We read that those who become addicted to the drug, are so degraded that they will sell their own children and their own wives. One of the Chinese addicts has recently said, that all the bamboos of the Southern Hills (which are used for making pens) could not exhaust the story of the woes caused by opium and all the waters of the northern sea could not wash away its stains. In this way, owing to the selfishness and greed for money on the part of Great Britain, the millions of the Chinese people are drifting towards political and social destruction. It would appear that the British people are not really moved by the promptings of religion, but only by those of money. This is what they call 'Christianity', in the Nineteenth Century after Christ !

Once an American missionary went to the city of Kai Fung Fu, and he was turned out by the people. They said to him : "You have killed our Emperor, demolished his palace, brought poison to destroy us,—and now you want to teach us religion !"

An Englishman went into one of the opium dens and a confirmed opium-smoker confessed to him, that he spent 80% of his whole income on opium. When the Englishman told him that he came from England, the reply was : "Then you are one of those who deal in this fatal poison. What sort of a person is this Queen Victoria ? We send her the finest silk and tea ; and she sends us instead this poison to kill us." This is the way in which the Chinese people think about the English.

This distrust of all foreigners has gone so far, that, owing to this curse of opium traffic, the Chinese do not want to construct railways in their own country for fear lest the opium should spread into the interior. They fear that with the increase of trade in opium the foreigners will invade their country. This fear is so strong, that the Chinese Government has not ventured to develop the mines, except those of coal and iron to some extent, lest they should have to employ the foreigners and thus increase the foreign trade.

The English people are really sustaining a great loss in moral prestige owing to the utter distrust with which the Chinese have begun to regard them. The English trade also has actually suffered in the long run through this short-sighted and immoral opium policy.

We have written at length about the effects of the opium traffic in China and the hostility of the Chinese. Now let us consider the evils that have been done to India itself by this opium traffic, which the British have been keeping up. A large part of the Indian revenue is obtained from this opium traffic. But as the traffic is a fluctuating one, there is a universal fear on account of the dependence of revenue on this uncertain quantity. Furthermore, the cultivation of Chinese opium is increasing. At the same time, there is a strong feeling growing up in

China among the people against the use of opium altogether. Thus the cultivation of home-grown opium in China is on the increase, while the actual consumption is likely to decrease. These factors will make the Indian revenue from opium more variable than ever.

Furthermore, the cultivation of an opium crop requires highly fertile land, where good grain crops could be produced. In 1877-78 one million men died of famine in Bengal alone. Yet the half a million acres, which are now employed in opium cultivation could easily supply the food for a million men and save them from starvation. Dr. Wilson declared in Parliament recently that the cultivation of opium in Malwa had done such harm to other crops, that twelve lakhs of people had died of starvation in the neighbouring parts of Rajputana. It would almost seem as if the whole of Rajputana were going to commit suicide owing to the growth of the opium habit. It is hard indeed to think of such a brave and chivalrous people becoming stolid and inactive, lazy and lifeless. Whereas the ancient kingdom of Rajputana was a kingdom of noble dreams, the present kingdom of Rajputana is a kingdom of dull sleep. Such a great people has become of so little worth !

Again, the quantity of opium that is being consumed in Assam is doing the greatest harm to the Assamese race. The Trade Expert Mr. Bruce has written : "The dreadful mortality due to opium-eating and smoking is changing the beautiful country of Assam into a desolate wilderness inhabited by wild beasts. It is making the noble Assamese race the most dishonurable and servile."

This is what has been done in India by the opium trade. If the Chinese Emperor can say that he could never stoop so low as to make money out of the sin and suffering of his subjects, why cannot the English, who pride themselves on their Christianity, declare that they will never cherish the idea of gaining wealth at the expense of the sin and suffering of a great people like the Chinese ?

But we know well this 'Christian' nation ! These 'Christians' have exterminated the aboriginal Americans. By their 'Christian' method, they confiscate 'heathen' lands, whenever their covetous eyes fall upon them.

Before the Arakan coast fell into the hands of the British people, those who took opium were liable to the punishment of death. The inhabitants were frugal, diligent and simple. But the English merchants opened the opium shops there, and all kinds of intoxicants were introduced. Young men who had not reached years of discretion, were tempted with opium, without paying any price for it at first ; but later when the opium habit was formed the price rose higher and higher. As the Government revenue increased, the pockets of the merchants swelled ; the hardy people of Arakan became blind addicts of opium and gamblers into the bargain. This has been done by what is called a Christian nation.

It has become well known, all over the world, how the British Christians treat those who are weak and helpless. Their one desire is to spurn them and to beat them down. It is written in the Christian scriptures : "If anyone smite you on one cheek, turn to him the other also." When the English Christians tempted the Chinese Emperor with a big revenue to be obtained by killing his own subjects, the Emperor refused. He would not do a thing so despicably mean. Doubtless, what this non-Christian Emperor did was a slap on the face of the Christian English. Unfortunately it had no effect.

THE "KALPA" CHRONOLOGY IN ANCIENT CHINA

A. BALAKRISHNA PILLAI

[The following article has been sent to us for publication by a renowned scholar of S. India. We have noted certain inaccuracies in his references and calculations. But we are publishing the article as it is, as the subject is of great interest and the conclusions of the author deserve consideration. We trust that scholars interested in the subject will search his sources and test his conclusions—Editor].

WE know the twelve epochs of the prehistoric and ancient history of China till the accession of the Tsin Emperor Shi Hwang-Ti in 246 B. C, from Szuma Cheng's Supplement to "The Historical Records" of the great Chinese historian Szuma Chien (circa 91 B. C.).¹ These are as follows:—I. The twelve Sovereigns of Heaven, ruling for a total period of 216,000 years; II. The eleven Sovereigns of Earth, ruling for a total period of 198,000 years; III. The nine Sovereigns of Man, ruling for a total period of 45,600 years; IV. The five Dragons; V. The Sheti; VI. The Holo; VII. The Lien' tung; VIII. The Hseuming; IX. The Hsiufei; X. The Huit'i; XI. The Shent'ung; XII. The Liuchi. The terminal date of this chronological system is 246 B. C, but the initial date of the same remains unknown. This initial date, I believe, can be ascertained from the study of the "Kalpa" chronological system which, as I have discovered, prevailed in ancient days in Egypt, Western Asia, Persia, China, and India, and which is not clearly and correctly understood as yet by modern scholars.

One of the meanings of the Sanskrit word "Kalpa" is "deluge". Hence it is a chronological system based on the

1 J. R. A. S. London, 1894, p. 269. ff.

Deluge or the Great Flood. From a comparative study of the Flood Legends of the various races of mankind, J. G. Frazer has come to the conclusion that, apart from traces of missionary teaching, there seems to be no good reason for tracing any of the Flood stories except the Hebrew one to Babylonian influence, and that the other Flood legends have originated independently.² With reference to China in particular, he states that the fact that the Chinese have no tradition of a universal Flood was affirmed by a Chinese Emperor of the 9th century, A. D. to the Arab traveller Ibn-Wahab, and that they have only a reminiscence of a local flood of the Yellow River in the tradition of the great flood of the time of the Emperor Yao in the 24th century B. C. I must point out here that Frazer has omitted to mention the universal flood which occurred during the reign of the Emperor Nukua of the dynasty of Fushi or P'aoshi, the occurrence of which can be inferred from the words of Szuma Cheng in the supplementary Chapter mentioned above. Other scholars like Bournouf, Lenormant, and Winternitz have disagreed from Frazer's view regarding the Flood Legends. The progress of archaeological excavations and research since the days of Frazer has supported the "diffusionist" opinions of these dissentients. One of these later researchers, viz. Dr. Halliday, has pointed out in his "Indo-European Folklore and Greek Legend" that similarity of many folk-tales is due, as a rule, to transmission and not to independent growth from similar conditions. And Childe in his "New light on the most ancient East" (1934, Ch. X.) has suggested that the mechanism of this transmission or diffusion might be either transhumance and the existence of pastoralists or hunters, who acted as specialised traders also, outside the settled communities of the second stage of human culture, viz. a food-producing economy, or actual migrations following them.³

2 "Folklore in the Old Testament", Vol I.

3 *Vide* also Perry's "The Children of the Sun." The main views of Perry can be substantiated, I think, if we substitute ancient Arabia, which had the name of Egypt in prehistoric times for his Egypt.

I had made a comparative study of the Flood legends of the world mentioned by Frazer and of those not mentioned by him, as well as of most of the other ancient legends of Asia and Egypt, and had published the result of this study in a series of three articles entitled "The First Parasu Rama", "The First Bharata", and "The First Konkana" in the *Mathru Bhoomi*, a Malayalam weekly of Calicut, from 16th January, 1944 to 7th January, 1945. In these I had shown reasons for believing that most of the Flood legends of the world were based on two great Floods. The first of these great Floods was the Arabian Flood of 6246 B. C., caused by an earthquake as can be inferred from the statement of the historian Justin about the reason for the settlement of the Phoenicians from the coasts of the Persian Gulf on the coast of Syria.⁴ This great Flood caused, besides the flood, the submergence of a large piece of land which then connected the Southern coast of Persia with the eastern coast of Arabia. Thereby it transformed the Persian Gulf which till then had been an inland sea into its present form of a gulf. This occurrence is what is reflected in the Egyptian legend of the sinking of the island of Atlantis (which was really the region to the north-east of the mountain Jebel Athal, situated in the south of the Katar peninsula of Arabia), mentioned by Plato in his *Timaeus*. It is also reflected in the Turkish legend of the Flood of Iskhandir Zul-Kurnein mentioned by Frazer, where the Black Sea or Pontus was really, as I think, the Gulf of Oman adjoining Arabia which originally called Punt. The Phrygian legend of the Flood of Nannacus, the Trojan legend of the Flood of Dardanus, and the Greek legend of the Flood of Ogygus—all these are echoes of this great Arabian Flood. This Flood is also the basis for the Flood implied in the Indian story of Parasu Rama's recovery of the land of Konkana from the sea, and for the Tamil legend of the sinking of the land between South India and Ceylon or Lanka, the original Lanka being really the island of Atlantis of the Egyptian legend. And the

4 Chapter II of Rawlinson's "Phoenicia" ; Story of Nations.

piece of land thus submerged was the remaining portion of the lost Continent of Lemuria of the Geologists, which was the country of the Lemurian-*pitrus* or prehistoric ancestors of the ancient Romans.

The second great Flood was the Noachian or the Babylonian Flood which occurred in Babylonia in 3246 B. C. I have identified this Flood with the Flood of the time of Vaivasvata Manu of the Indians, mentioned in the *Satapatha Brahmana* and the *Mahabharata*. This Flood is also implied in the legend of Ahriman's attack on Gayomard, the ancestor of the present race (i. e. post-Flood race) of mankind, mentioned in the Parsi scriptures like the *Bundahis*. I had also shown that Chalcolithic culture originated in eastern Arabia and the Persian coast opposite to it, that the chief cities of this region were Babylon or Nineveh or Thebes or Gybel (Byblos) or Dwipa, located in the larger of the Bahrein Islands, and Assur or Dilmun or Nidukki or Surparaka, situated on the east coast of Katar peninsula, near the modern town of Bedaa. I had also suggested that the prehistoric ancestors of all the important nations of the present day including the Egyptians were living around the above-mentioned inland sea (the modern Persian Gulf), in 6246 B. C., that when they dispersed later on in all directions and settled in other countries, they carried the Flood legends also with them, and that their progeny believed that these Floods took place in the countries in which they were then living.

Since writing the above-mentioned articles in the *Mathru Bhoomi*, I have discovered grounds for believing that one more great Flood also, which occurred in Arabia in 5556 B. C. lay at the root of the Flood legends of the world. This Flood occurred, according to ancient Egyptian tradition, at the time of the murder of Osiris. This is probably the same as the Flood of Ra of the Egyptians. This Flood legend is inaccurately reflected in the Hindu story of the struggle between Utathhya and Varuna the Sea God. This Flood can be identified with the Flood of Tishtar, mentioned in the sacred books

of the Parsis, and with the Flood at Mareb, mentioned by Arabic tradition. More will be said about this Flood in the course of this article.

The Hindu Puranas state in a clear form the cyclic character of these great Floods.⁵ Floods, according to them, are of three kinds, viz. Naimittika (Casual), Prakritika (Natural), and Ātyantika (Final). The Casual Flood occurs at the close of a Kalpa, the Natural Flood at the close of two Kalpas. i. e., of a Maha-Kalpa, and the Final Flood is "moksha" (i. e. salvation after dissolution). Of these three, the Casual Flood concerns the God Brahma only; in other words, it is a purely hypothetical, and not a real event. We have nothing to do with the Final Flood also. A Kalpa is a day or a night of Brahma, and consists of 1000 *Varshas* or years or four-fold *Yugas* (called also simply *Yugas* or cycles of time). A Kalpa is divided into 14 *Manvantaras*, and hence a *Manvantara* comes to $71 \frac{6}{14}$ years (regarded as 72 years in astronomical works). Brahma undertakes creation at the end of each Kalpa to replace the old creatures destroyed by the Flood at the end of each Kalpa. When the Puranas were first composed, the Maha-Kalpa named Padma (Lotus), the first Kalpa of the Maha-Kalpa called *Varāha* (boar), and some *Manvantaras* of the second Kalpa of Varaha had passed. Dr. Shyama Sastri has shown in his "Drapsa" that the term *Yuga* is used in four senses in the Hindu Puranas and astronomical works. These are:—(1) a cycle of 432,0000 *Varshas* or years; (2) a cycle of five years; (3) one year (a four-fold *Yuga*): and (4) $\frac{1}{24}$ of an year. I think that when the Puranas state that a Kalpa consists of 1000 years or four-fold *Yugas*, they mean that it consists of 1000 ordinary years of time. Hence a Kalpa consists of a thousand years, and a *Manvantara* of 71 or 72 years. And I believe that a *Manvantara* usually consisted of two generations of 36 years each.

⁵ Read Ch. 2 of *Vishnu Purana* I, along with Chs. 1 and 8 of *Vishnu Purana* VI; also Ch. 3 of Dr. Shyama Sastry's *Drapsa*.

The Hindu Puranas and astronomical works have also given brobdingnagian figures like 4,29,40,80,000 years or manushya-varshas (human years) for a Kalpa. This has mystified most of our modern scholars, and they have discredited the whole system. The remaining few have correctly inferred that these huge figures refer not to years of time, but only to zodiacal spaces travelled within a fixed time. But, unfortunately, they have utilised the modern scientific theory of the Precession of the Equinoxes for explaining these figures, and the result is the complex failure of these explanations.

The real fact is that the Kalpa system is based partly on the unscientific ancient theory of the Liberation of the Equinoxes (i. e. of the oscillations of the Equinoxes from a fixed point of the Zodiac some degrees both forwards and backwards), and partly on the unscientific ancient theory of a complete Revolution through the whole of the astercisms.⁶ The four-fold movement from a fixed point in the Liberation theory gave rise to the name of four-fold Yuga in the Kalpa system. The forward movement in the Revolution theory, which is diametrically opposed to the backward movement of the Precession theory, might have originated from observation of the forward movement of the stellar direction of the earth's ecliptic orbit. The unscientific nature of these two ancient theories does not however vitiate them for the purpose of historical chronology. The duty of the historian is to take them as they are and interpret them according to the notions of the ancients.

The key to the Kalpa system of chronology lies, as I have been able to discover, in the combination of two facts, viz. the ancient Persian division of the Zodiac into 6480,000 stellar spaces (or space-varshas or space-years), and the ancient belief that the world will last for six thousand years only from creation. The *Bundahis*, one of the sacred books of the Parsis, states that Ahuramazda appointed the stars Tishtar, Sataves, Vanand and Haptok-

6 Vide J. A. S., 1927, p. 408 ff. for these two theories.

ring, as rulers of the four quarters (the *dik-pālas* of the Hindus), which contained *in toto* 6480,000 small stars (i. e., stellar spaces).⁷ That the belief that the world will last for 6000 years only prevailed among the Christians can be seen from Archbishop Usher's calculation of the dates of the Creation and the Flood.⁸ There is the following stanza in Fitz Gerald's *Rubaiyat of Omar Khayyam* :—

"Ah, my beloved, fill the cup that clears
To-day of past regrets and future fears—
To-morrow ?—Why, To-morrow I may be
Myself with Yesterday's seven thousand years."

Since Omar flourished in the eleventh century A. D. it can be inferred that the belief that the world began 6000 years before Christ prevailed among the Muslims, i. e., the Persians and the Arabs. There are many resemblances between the beliefs of the Hebrews, the Arabs and the Persians. Hence we can legitimately guess some centuries before the Christian era the Arabs and the Persians also believed in the duration of the world for 6000 years only from the Creation.

Again, in the fragments of the *Indika* of Megasthenes, preserved in the *Indika* of Arrian, it is stated that the Indians believed that they were first civilised by Dionysus (the Greek God of wine and the Hindu Vedic God Soma), and that Dionysus flourished 6042 years before Chandragupta Maurya (circa 320 B. C.).⁹ 6042 lunar years would amount to about 5828 solar years, and hence the date of Dionysus or Soma or Haoma of the Persians with whom the Creation of the Hindus and the Persians can be connected, is circa 6148 B. C. This also is approximately 6000 years before Christ. Since the Hindu astronomical system is closely related to that of the ancient Jains, and since scholars like Thibaut have pointed out the resemblances between the ancient Jain astronomical treatise, the

7 The Bundahis, Oh. II, Sacred Books of the East, Vol. V.

8 Vide section on the "Biblical Chronology in the Cambridge Ancient History" Vol. I.

9 Indian Antiquary, Vol. VI.

Surya Prajnapti, and the old Chinese astronomical work, the *Tcheou-Pei*, we can infer that this belief in a 6000 years period of the world's duration flourished many centuries before the Christian era among the Hindus and the Chinese also.

We must now connect the two facts mentioned above and find out the results arising from this. We can believe that 6480,000 stellar spaces or space-years are travelled in 6000 time-years. Therefore the space-years travelled during one time-year is 1080. Hence 1080,000 space-years are travelled during thousand years or a Kalpa, 2160,000 space-years are travelled during a Maha-Kalpa, and 4320,000 years are travelled during two Maha-Kalpas.

This key besides explaining satisfactorily the huge figures of the Hindu Puranas and astronomical works, also explains fully the millennium chronology of the ancient Persians described in the *Bundahis* and in the *Bahamn Yast*.¹⁰ The 34th chapter of the *Bundahis* in which this millennium chronology is described is entitled "On the reckoning of the years of the Arabs." Hence this is an Arab system. The Zodiac of this system of chronology is one of nine Signs only and not one of twelve Signs as the modern Zodiac. This 9 Sign Zodiac is named the *Vithi* (way) Zodiac in chapter 124 of the *Matsya Purana*. Varaha Mihira also alludes to this *Vithi* Zodiac and states that this is one of several ancient systems. This 9 Sign Zodiac, and one of 10 signs are alluded to, I think, under the names *navagva* (9 Sign Zodiac), and *dasagva* (10 Sign Zodiac), respectively in the *Rigveda*.¹¹

The total time required to travel the whole of the Zodiac in the 9 Sign Zodiac of the *Bundahis* is twelve thousand years. The first Sign is Cancer, and the last is Pisces. The time required for travelling the three Signs of Cancer, Leo, and Virgo is stated to be 6000 years. Hence to travel each of these

¹⁰ *Bahamn Yast* in *Sacred Books of the East*, Vol IV. For this Chronology, read also S. B. E, Vol. XLVII, pp. XXVIII to XXXI, where however the interpretation is incorrect.

¹¹ *Rig-Veda*, I, 62, 4.

3 Signs it would require 2000 years. Each of the next 3 Signs is travelled in 1000 years or a millennium. This accounts for the name of millennium chronology given to it by modern scholars. In the *Bundahis* the chronology really ends with the millenniums of the Sign Sagittarius, though the names and periods of rule of some Kings and dynasties after that are also mentioned in it. But the remaining millenniums, viz. those of Capricornus, Aquarius, Pisces, are mentioned in the *Bahman Yast* under the names, the millennium of Zoroaster, that of Hushedar, and that of Hushedar-mah respectively, these three personages being the three prophets of the Zoroastrian religion.

Since many Persian conceptions resemble those of the Arabs, and since the above mentioned Arab chronology is incorporated in the scriptures of the ancient Persians, we can believe that the basis of this system is the same as that of the Persians. Hence this Arab Zodiac must also have been divided into 6480,000 space-years. But the time required to travel these space-years is not the usual one of 6000 years, but 12000 time-years, i. e. double the usual time-years. Hence we must conclude that these 12000 years of Arab system are half-years or Ayanas, and that these 12000 years really amount to 6000 full years. The time-years for each of the first 3 Signs being double of the time years of each of the remaining 6 Signs, it naturally follows that the stellar spaces into which each of the first 3 Signs are divided are double of the stellar spaces into which each of the remaining Signs are divided. We can now easily calculate the time required for travelling each of the 9 Signs of this Zodiac. The first 3 Signs are travelled within a total time of $\frac{6000}{2}$ or 3000 ordinary years, and the remaining 6 Signs are travelled within a total time of $\frac{6000}{2}$ or 3000 ordinary years. Hence the duration of each of the first three Signs is 1000 years, and that each of the remaining six Signs is 500 years. With this key we can easily ascertain the dates of the Kings of the ancient Peshdadian, Zohak, Fredum, Kayanian, Ashkanian, and early Sassanian dynasties of Persia

mentioned in the *Bundabis* as having reigned in these millennia, provided we get the initial date of this chronological system.

In addition to the Kalpa cycle of 1000 years, there seems to have prevailed in ancient Asia another Kalpa cycle of 12000 years also. This Kalpa was divided into ten *manvantaras* of 120 years each. These 120 years included 3 generations of 40 years each. This generation of 40 years is mentioned in the Old Testament. This reckoning of 40 years per generation can also be seen in the statement of Megasthenes, referred to above, that between Dionysus and Chandragupta Maurya 6041 years, during which 153 Kings ruled, intervened. This gives 40 years per generation. The Kalpa of 1200 years was founded on the movement of the star Sirius or Rudra, which remains in one Sign of the Zodiac for 120 years i. e., a *manavantaram* of this Kalpa. The ancient Egyptian Zed festival was based on the *manvantara* of this Kalpa, Sirius being the star of Isis.¹² This star Sirius of the great Dog constellation is, I think, the ancient Indian Saptarshi star specially so-called as distinct from the Saptarshi or Great Bear or Septentrio (as the ancient Romans called it) constellation. Saptarshi means literally "Seven Sages" in Sanskrit. That Rudra or Sirius had the name of Sapta or Seven can be seen from one of the names given to him in the Rig Veda.¹³ This is *Sisna-deva*, which means the "Phallic God" (Siva or Rudra) in Sanskrit. *Sisna* means "Seven" in the Sumerian language, and hence *Sisna-deva* means also the "God of Sapta or Seven". The Roman name of Septentrio can be interpreted as the "mother of Sapta", since *entu* means a priestess or bride of God in Babylonian, and *entha* means an elderly female in Arabic. Hence it corresponds to Sapta-māta (mother of Sapta) mentioned in the Rig Veda and other Hindu religious works. Another Latin name for Septentrio is Septem Triones, which means "the Seven ploughing oxen".¹⁴ The names of Dhenu (cow) Tri (three),

12. Vide ch. 1, Pt. II, of From Tribe to Empire, by Moreland Davy.

13. R. V. VII. 21. 5 ; Ibid. X. 10. 99.

14. Vide under heading "Arctos": "A Smaller Classical Dictionary": Everyman's Library, ed. 1927,

Sapta-mata, and Go (cow) of this constellation or Goddess (the mother of Rudra) is given in a *rik* of the Rig Veda. (IV. 1. 16.).

This special Saptarshi star or Sirius is also known to the ancient Chinese, as can be seen from the *Shu King*, where it is stated that the Emperor Shun "reduced to a harmonious system (the movements) of the Seven Directors".¹⁵ Hence we can infer that this Kalpa of 1200 years also was prevalent among the ancient Chinese. Varahamihira and other Indian astronomers state that the Saptarshis stay for 100 years in one star. This is inaccurate in two ways. First of all, it is not in a star that the Saptarshis stay for a hundred years, but in a Sign. Secondly, it is only under a twelve Sign Zodiac that the Saptarshis stay for a hundred years in a Sign. In ancient days when a ten Sign Zodiac was prevalent, the Saptarshis stayed for 120 years in a Sign.

Let us now try to find out the actual date from which the 6000 years before Christ was calculated. In one version of the *Septuagint* (the famous Greek version of the Old Testament) the date of the Flood of Noah is given as 3246 B. C., and the date of creation as 5634 B. C. Since the ancients were fond of round numbers to date important historical events, and since we find very many important dates in Asian history ending in a—46, we can take 3246 B. C. as the correct date for the Noachian Flood. The Chinese chronological system mentioned in the beginning of this article terminated in 246 B. C. The legendary visit of the Chou Emperor of China, Muh Wang (1001 B. C.—946), to Si Wang Mu, the "Royal Mother of the West" (probably Venus) residing on Mt. Kwen-lun (not the modern Kun-lun Mountain) on the border of the "Lake of Gems", near which the Tree of Immortality grows, took place about 946 B. C. There is also an allusion to the end of a cycle of years at this time in this legend.¹⁶ The time between 3246 B. C. and 946 B. C. is 2300 years, which is a cycle of years

15. Sacred Books of the East, Vol. III.

16 J. R. A., Lond, 1886, pp. 469-476.

mentioned in the book of Daniel in the Old Testament. It is "the primary natural cycle for the correction of the Meteonc cycle (of 19 years)....It is the natural secular basis for a calendar correctly adjusted to solar and lunar revolutions".¹⁷ It will be shown below that 3246 B. C. is the date of the Flood of the Chinese Emperor Nukua mentioned above.

Again the foundation of the Arsacid or Parthian Empire took place about 246 B. C. Babylonian astronomers regarded the date of accession of King Nabonassar of Babylon, i. e, 747 B. C, as the beginning of a new period.¹⁸ The conquest of Babylon by the Assyrian Assurbanipal took place in 648 B. C ; and the beginning of the Assyrian war with Elam, which led to the downfall of the latter, occurred in 646 B. C. The conquest of the Kingdom of Lydia in Asia Minor by Cyrus the Great of Persia happened in 546 B. C. The reign of Thutmose III of Egypt, the great Conqueror of Western Asia, ended in 1447 B.C ; and the accession of Ptolemy Eurgetes, another Egyptian Conqueror of Western Asia, took place in 246 B.C. And I have shown reasons for believing that the Exodus of the Israelites from Egypt took place in 1446 B. C, in the *Mangalodayam*, a Malayalam monthly from Trichur, Cochin State (No. 9, Vol. 21.)

Kalhana, in his "*Rajatarangini*" states that the date of accession of Gonanda I of Kashmir, as well as that of the Pandava Yudhishtira is 653 of the Kali era of 3101 B. C.¹⁹ This dating will give us the impossible date of 2448 B. C, for Yudhishtira. Hence I believe that 653, stands for 1,653 by the omission of a thousand years. The omission of a thousand and other figures in the ancient system of stating dates can be compared with our modern practice, say, when we write 46 for 1946. This practice is found in other parts of *Rajatarigini* itself. One of the *Laukika* era (B. C. 3076) dates given in it, viz. 89, is really 3889, i. e. 813 A. D. Inscriptions also sometimes followed this practice.

¹⁷ "Handbook of Astronomy" by Chambers, Vol. II, p. 464. ff, cited in Shyama Sastri's "Drapsa".

¹⁸ "Cambridge Ancient History", Vol. I, ch. 4. sect. on Mesopotamian Chronology.

¹⁹ Stein's *Rajatarangini*

For instance, the Baijnath inscription of (the Laukika) year 80 is really of 4080, and hence its real date is 1005 A. D.²⁰ This practice was also prevalent in ancient days among the Jews of Palestine and the Greeks, as will be shown below. Hence the date of Yudhishtira's coronation, in other words, of the Mahabharata War, is 3101 B. C.—1653 years = 1448 B. C. This is also very near to 1446 B. C.

It must be pointed out here that the Yudhishtira of the Kuru-Pandava dynasty mentioned above is distinct from the Yudhishtira who is placed in 3101 B. C., by the astronomer Arya Bhata, and in 2526 after Saka era by Varahamihira. The term *Saka* must have become a synonym for era by the time of Varaha Mihira, and the Saka era he uses is not the well-known Saka era of 78 A. D., but an unknown one beginning in 575 B. C. This probably commemorates the birth of Gautama Buddha. The Yudhishtira who established the Kali era of 3101 B. C. can be identified with the Persian King Yima Vivanghau (Yema Vaivasvata of the Hindus) of the Peshdadian dynasty whose date of accession, viz. 3104 B. C. can be fixed by means of the millennium chronology of the *Bundabis* described above.

The date 3246 B. C., which we have assumed for the Flood of Noah, can be verified by another method. From the Parsi work, the *Zadsparam*, it can be inferred that the 6666 words of the Gathas of the Parsis indicate the period of time from the coming of Ahriman to the creatures down to the date of the writing down of these Gathas.²¹ In the *Bundabis* it is stated that at the commencement of the Libra millennium Ahriman attacked Gayomard (who is the ancestor of the present race, i. e. post-flood race of mankind), and that Gayomard lived for 30 years (i. e. really $\frac{30}{2}$ or 15 years) in tribulation. The attack of the Parsi Satan (equivalent to the Hindu Kali) on the creatures is a mystic way of stating the occurrence of the Great Flood of 3246 B. C. The 6666 years mentioned above are half-years or Ayanas,

²⁰ Epi. Ind, Vol. I, p. 104.

²¹ Sacred Books of the East, Vol. 97

and hence really amount to 3333 full years. Hence the Gathas were written down 3333 years after the Flood of 3246 B. C. This will give 87 A. D. as the date of the writing down of the Gathas. This date falls within the reign of the Parthian King Vologeses or Volkhas I, who was a contemporary of the Roman Emperors from Nero to and including Domitian and who, hence, can be placed between 53 and 90 A. D. And there is a Parsi tradition, mentioned in the *Zad-Sparam*, that Volkhas ordered the collection and writing down of the fragments of the Avesta and Zand which were scattered owing to the invasion of Alexander.

We can get the initial and the terminal dates of the 6 millenniums of the Arabic chronology of the *Bundahis* from the statement of the *Zad-Sparam* about the 6666 years. The terminal date = 3246 B. C. - ($\frac{6666-666}{2}$) or 3000 years = 246 B. C. This is the date of the foundation of the Arsacid empire. The Parthians who founded this Empire belonged to a branch of the Iranian race. Hence it can be said that the Iranians recovered their independence from the Greek rule established by Alexander the Great, and continued by the Seleucidae, for the first time in 246 B. C. This fact is mystically described as the day of the Last Judgment and Resurrection in the *Bahman Yast* and other sacred books of the Parsis. The initial date of the 6 millenniums, and the date of creation of the Parsis = 3246 B. C. + $\frac{6000}{2}$ or 3000 years = 6246 B. C.

The approximate accuracy of the Parsi millennium chronology, and hence of all others stated in this article, can be verified by comparing some of the dates obtained from the millennium system with the approximately-known dates of the history of Babylonia. From the millennium chronology we get the following dates :—The Peshdadian dynasty, 3140 B. C.—2746 ; Zohak's or Ahi Dahaka's dynasty, 2746 B.C.—2246 ; Fredun's dynasty, and the early period of the Kayanian dynasty till the establishment of the religion of Zoroaster, 2246 B. C.—1746 ; the millennium of Zoroaster during which the remaining kings of the Kayanian dynasty, the Ashkanian dynasty, and the early Sassanian dynasty

ruled, 1746 B. C.—1246 ; the millennium of Hushedar at the commencement of which the Arab dynasty began to rule, 1246 B. C.—746 ; and the millennium of Hushedar-mah, 746 B. C.—246 B. C.

The period of King Kavi Vishtaspa, of the Kayanian dynasty, who established the religion of Zoroaster in his Kingdom is 1776 B. C.—1716. It is stated in the *Bahman Yast* that at the time of the establishment of the religion of Zoroaster, i. e. in 1746 B. C., there were a series of invasions and turmoils in Western Asia. 1746 B. C. is the approximate date of the downfall of the second dynasty of Babylon on account of the invasion of the Kassites, and of the establishment of the Kassite dynasty in Babylon, according to the modern historians of Babylonia.²² There were similar invasions and troubles in Western Asia during the early part of the reign of the Kayanian King, Kai Kaus, (1941 B. C.—1866, according to the millennium chronology), and at the commencement of the Hushedar millennium, (1246 B. C.), according to the *Bahman Yast*. The early period of Kai Kaus synchronises with the period of the Hittite invasion of Babylon which led to the overthrow of the first dynasty of Babylon. About 1246 B. C. the Assyrian Tukulti-Ninurta, and the Elamite Kidin Khutrwtash invaded Babylon. The *Bahman Yast* states also that Vahram Varjavand invaded Western Asia from the East 30 years after the commencement of Hushedar's millennium. Hence the date of this invasion is 1216 B. C. And this falls near the approximate date of 1170 B. C. assigned for the invasion of Babylonia by King Shutruk-Nakkunte of Elam and his son, which led to the downfall of the Kassite dynasty of Babylon.

After this verification, we can believe in the approximate accuracy of the dates that we get from this chronology for the events of the prehistoric history of China and India. Let me state here a few important dates in this prehistoric history of India. The Flood at the commencement of *Vaivasvata manvantara* in

22 "Cambridge Ancient History" Vol. II

the *Satavattha Brahmana* can be identified with the Babylonian or Noachian Flood of 3246 B. C. Thus this Flood occurred 144 years or 2 *manvantaras* before the Kali era of 3101 B. C. Since a *Vaivasvata manvantara* is the seventh of a Kalpa, the Kalpa in which this flood occurred began 429 years (i. e. 3246 B. C. + 6 *manvantaras* of $71\frac{6}{14}$ years each) before this Flood. Hence this Kalpa commenced in 3676 B. C. It can be inferred from a study of various other facts of the prehistoric history of Asia that this Kalpa was the second Kalpa of Patma Maha-Kalpa. Therefore the date of Patma Maha-Kalpa is 4676 B. C.—2676, and that of the next Maha-Kalpa named Varaha is 2676 B. C.—676 B. C. The accession of Vrishabha, King of the fourth generation of the first Kalpa of Varaha, and the first *tirthankara* of the Jains took place circa 2600 B. C. And the famous King Ikshvāku, of the first generation of *Vaivasvata manvantara* of this first Kalpa of Varaha, must have ascended the throne in 2246 B. C.

Let us now come to China. The 12 Kings of Heaven, the 11 Kings of Earth, and the 9 Kings of Man of the Chinese chronological system resemble the 12 Adityas (suns), the 11 Rudras, and the 8 Vasus of Indian mythology. The only difference is in the number of the Kings of Man and that of the Vasus. The Indians might have grouped the 9th Vasu with the succeeding dynasty on account of this personage being its founder. The *Patma Purana* states that the great grand fathers are of the nature of Adityas, that the grandfathers are of the nature of Rudras, and that the fathers (pitrus) are of the nature of (Vasus).²⁸ And from *Vishnu Purana* we can infer that the maternal grandfathers are of the nature of Visva-devas or Yātudhānas (i. e., Rakashasas).²⁴ Hence we can infer that the immediate ancestors of both Hindus and the Chinese were the Vasus or the Pitrus or Kings of Man, that their most remote paternal and maternal ancestors were the Rudras and the Visvadevas respectively, and

28. *Patma Purana*, Kriya (Srishti) Kandam, ch. 10

24. *Vishnu Purana*, III, ch. 15.

that their most remote ancestors were the Adityas or the Kings of Heaven.

Yema Vaivasvata, i. e. Yima Vivanghau of the Parsi scriptures mentioned above, is designated King of the Pitrus in the cyclic legend recited at the horse sacrifice (asvamedha) described in the *Satapatha Brahmana*.²⁵ Hence we must conclude that the Vasus or Kings of Man were Persians. The Persian legends, stating that Yima went to India and China when driven out of his capital, Persepolis, towards the end of his reign by Ahi Dahaka or Zohak, support this conclusion. The universal prevalence of the Kali era of 3101 B. C., established by Yima as mentioned above, also shows that the Indians were once ruled over by Persians. This is also corroborated by the fact pointed out by Rawlinson that Al-Biruni has stated that the term Saptasindhu, mentioned in Vedic works, was applied by the Zoroastrians of his time (i. e., 1020 A. D.) to the seven head-streams of the river Oxus.²⁶ And Isidore of Charax has stated that the Parthians called Arachosia (i. e. Afghanistan) "White India".²⁷ The Chinese and the Indians must have been living near Persia in the time of Yima.

The Rudras or Kings of Earth, and the Visva-devas who are Janadevatas or groups of Gods of the Indians, can be identified with the prehistoric ancestors of the Tibetans and the Chinese respectively. Jayaswal has shown in his "Imperial History of India" that the Tibetans are the Chinas; and the Chinese, the Maha-Chinas of *Manjusri Mulakalpa*. D' Herbert has pointed out that Chin and Mahachin are two brothers descended from Japhet and that they can be identified with Gog and Magog respectively, who are regarded by tradition as the progenitors of most of the nations of north, east, and south Asia.²⁸ There

25 S. B. E., Vol. XLIV, pt. V, 18th Kanda, ch. 4.

26 Quoted in J. R. A. S. Lond. 1888, p. 857, ff.

27 Quoted in book review of Isidore's "Parthian Stations", in J. R. A. S., Lond, 1915.

28 Quoted in Shea's "Persia".

are reasons for believing that the Rudras are the Gandharvas, and the Visva-devas the Apsaras of Indian mythology. The Gandharvas were called Centaurs, and the Apsaras Nymphs by Greek legend. The Persian name for the Gandharvas was Khnenta or Khnanthaiti, and that for the Apsaras Pairika or Peri, as can be inferred from the Vendidas.²⁹ I think that the name Rudra is derived from a root akin to the Greek *e-rythros*, which means "red". The Rudras must originally have come from Arabia, since the whole expanse of sea between Arabia, and India, including its two gulfs, viz. the Persian Gulf and the Red Sea, was called in most ancient days the Erythraean Sea, as can be seen from classical dictionaries. They are, I think, the "Salmat Kakkadi" (the red-haired people) mentioned in the Baylonian hymns and inscriptions. *Punya-Jana* being a synonym for *Yatudhana* in Sanskrit, we can infer that the Visva-devas bore that name also. A. C. Das has shown in his "Rig-Vedic India" that the Vedic pronunciation of ण of Sanskrit was ण्. Hence *Punya-jana* was pronounced in ancient days as *Punḍya-jana*. This connects the Visva-devas also with Punt which Hommel has located in Arabia.

The *Satapatha Brahmana* states in connection with the symbolical victims of the *Purusha-medha* sacrifice that a female *Karira* should be offered as sacrifice to the *Yatu-dhanas* (Visva-devas).³⁰ From this, as well as from the fact that one of the ten Visva-devas had the name of *Karu*, we can infer that Visva-devas were the Kharrians of Mesopotamian history or the Carians of ancient Asia Minor. Carians are connected by legend with the Lydians and the Mysians of Asia Minor. Kharrian will become Harrian, and hence the Kharrians are the Hariyasvas or Harivamsa or Yadava tribe of the Hindu Puranas. *Yadu* and *Turvasu*, the ancestors of the Yadavas and Turvasus (Turanians) are said to have come to India from the shores of the Sura-Parshi Sea, i. e. the Persian Gulf, in the Rig-Veda. (VI. 20. 12).

29 Sacred Books of the East, Vol, II, Pt. I, Par. I.

30 S. B. E. Vol. XLIV, Pt. V, Kanda XIII, ch. 6.

Sura is a form of Syria, one of the ancient names of Arabia. The Etruscans were Lydian settlers in ancient Italy, according to Herodotus, and we can infer from the name of Etruscan or Tuscan that they belonged to the ancestral race of the Turushakas or Turks. According to Chinese tradition, the first dynasty or the Hia dynasty of China belonged to the Hiung-nu race who were the ancestors of the Turks. And the Kharrians were an Alpine (Armenoid) race according to Speisor, and a non-Semetic race called also Murrians (Amorites)—a blonde fair-haired race which dwelt in Babylonia before the coming of the Sumerians—according to Langdon and Sayce.⁸¹ They can be identified with the Khaldaeans also since Khaldae means in Sumerian "son of Khal (Khar)".

The Lydians or Etruscans are called Maconians by Homer, and hence they belonged to the Asura race of the Hindus to which Mayan, the Asura architect, belonged. The Asuras had the names of Daityas, Danujas, and Purva-devas (Devas in ancient days), and hence they can be identified with the Titans of the Greeks, the Turanian Danus of the Parsi scriptures, and the Devas (Gods) of the Hindus. The Lydian Etruscans called themselves Rasena, which means in Sanskrit "silver". The famous Hittites or Kheta were known also as the Khatti, which had the meaning of "silver", according to Sayce.⁸² Hence the Hittites belonged to the same stock as that of the Visva-devas. "The Peoples of the Sea, of Egyptian history belonged also to the stock of Visva-devas, while the Minoans were Rudras.

The 11 Kings of Earth or Rudras are said to have come from "Bear's Ear" and "Dragon's Gate" by Szuma Cheng. "Bear's Ear" can be translated into Sanskrit as Riksha-Karna. Here *Karna* does not mean "ear" but "son", since Professor Przyluski has shown that it is a Sanskritised form of the ancient Astro-Asiatic word *Koni*, meaning "son".⁸³ The Centaurs or

81 J. R. A. S. Lond. 1981, p. 486.

82 J. R. A. S. Lond. 1928, p. 258. ff.

83 J. R. A. S. Lond. 1929, p. 279. ff.

Gandharvas were also called Pheres or Deres by the Greeks. And the English word bear is derived from the Greek *pher*. From Murrays' description of the customs of the Aino race of Japan, we can conclude that they were a race which had the bear as totem.⁸⁴ He tells us that they called themselves Yezo, while the Japanese called them Yemishi. He also points out that the Chinese characters with which the name Yemishi is written mean "prawn barbarians." Tezo, I think, is a corrupt form of the Sanskrit word *Asva* (horse). And the Gandharvas were a tribe whose principal totem was the horse. The Arab name for a bear is *dobb*, and there is a Dobb tribe in Arabia, which is a branch of the Asbo or Horse tribe.⁸⁵ The Greek word for prawn is *karkinos*. *Karki* in Sanskrit means "white horse". This also shows that the Ainos are Gandharvas.

The joining together of the Ainos of Japan, and the Todas of the Nilagiris in South India by De Quatrefages and Sergi has been questioned by Baisutti, and this has been supported by Guiffrida-Ruggeri. Yet the latter has pointed out the later theory of Bonarelli that the Ainos belonged to a human type of Indo-Irano-Mediterranean group which occupied Tibet and from there pushed on as far as Japan in prehistoric times.⁸⁶ From the traditions of the Todas described by Rivers and P. Mitra, we can infer that they were Semites (whom I regard as the ancestors of the Dravidians), who came by the sea to South India in ancient days from Arabia which had the name of Egypt in prehistoric times.⁸⁷ The Ainos, I think, belonged to the same Semitic race which came in still more ancient days—before the days of the Indus civilization—to Central Asia and Tibet by land from Arabia. Their culture, I think, can be seen in what is called the culture of Anau I in Western Turkistan.

⁸⁴ "Japan". Story of Nations, ch. 2

⁸⁵ Robertson Smith's "Kinship and Marriage in Arabia", ch. 7

⁸⁶ Journal of Dept. of Letters, Calcutta University, Vol. V, 1921.

⁸⁷ J. of Dept. of Letters, Cal. Uni., Vol. I, 1920, art. on "Prehistoric cultures and races of India" by Mitra.

The remaining ancestors of the Chinese and Indo-Iranians are the Adityas (suns) or Kings of Heaven. These are, I think, the Pelasgians of ancient Greek tradition, who flourished before their own origin. The Achæan Greeks have been identified with the Celts by modern research, and the name Celt is only a form of Khaldu (Chaldaeans), whom we have identified with the Visva-devas above. The Adityas were the ancestors of the Sumerians or the Sumerians themselves. The Greek word *pelasgos* is a form of *pelargos*, meaning a "stork" or "eagle", since Langdon has shown that the Sumerian *r* readily changes into *s*.³⁸ The Parsi sacred term for heaven, viz. *Garot-man*, is akin to the Sanskrit word *Garuda*, meaning an "eagle" or "kite". The ethnic name Sumerian is, I think, derived from an Austro-Asiatic root akin to the Palaung *sim*, and the *Cham Shim*, meaning "a bird" by the mutual change of *U* and *I* usual in *Sumerian*.³⁹ *Sumuru* means in Sumerian "the man of the bird (tribe)". And Frankfort, in his "Studies in Ancient Pottery of the Near East", has shown that the Sumerians came to Mesopotamia from the South, from Arabia.⁴⁰ This prehistoric Arabia is the Dyava Prithivi, the Rodasi, the Divas-Prithivi, the Āpa, the Madhya, the Naka, the Antariksha, the Rocana, the Swar-naram-Prithivi (i. e. land of the Gods), of the Rig-Veda. It is the Ganga, or the Ruma or the Lavana-kara (salt-land) of Amara-kosa. It is the country where Mukhya or Sukha or Nim-locana, the city of the God Varuna, was situated according to the Hindu Puranas. It is the Heaven of the 12 Kings, where the prehistoric Mount T'ai of Szuma Chien, or the Kwun-lun mountain of the Chinese Shan-Hai-King, stood. It is called Ta-shih by Chao Ju-Kua.⁴¹ One of its Rig Vedic names, viz. Madhya (i. e. the Middle Country), is preserved in the name Chung-Kuo (i. e. Middle Country), given by the Chinese to their own country.⁴² It is the

³⁸ Camb. Anc. Hist. Vol. I, ch. 10.

³⁹ Vide "Pre-Aryan and pre-Dravidian in India", edited by Bagchi, Intro. sect. on "Some more Austric words in Indo-Aryan."

⁴⁰ Royal Anthro. Inst. Occasional Papers, No. 6, 1924.

⁴¹ J. R. A. S., Lond. 1896, p. 57 ff.

⁴² Prof. Tan Yun Shan's "Modern Chinese History," Andhra Uni.

prehistoric Apia (an ancient name of the Peloponnesus or Morea) of the Greeks. It is the Magan and Melukka (which means "Salt-land" in Arabic) of the Babylonians. And it is the Sukhavati (in Arabic, Saudi) of the previous Buddha Amitabha and the Bodhi-sattvas Avalokitesvara and Mahasthāma, mentioned in Mahayana works, like *Sukhavati-Vyuha*. The Tibetan name for Sukhavati is *Gig*, and the Chinese is *Kuk*, according to Thomas and Clanson.⁴³ Now *Gig* means "sheep" in Sumerian. And according to Langdon, Magan on the Arabic coast of the Persian Gulf was famous for its goats, as evidenced by Sumerian hymns.⁴⁴

Since the Gods of the ancient Egyptians came from Punt or Arabia, we can believe that one of the names by which they called themselves, viz. Remtu, is derived from Ruma, one of the Rig Vedic names for ancient Arabia. It was the Egypt of the Greek legend about Danaus and Aegyptus. Arabia was also the Airyana Vaejo, the first land created by Ahura Mazda according to the Parsi *Vendidad*. And it was also the central region called Khvaniras where mankind first originated, according to the Parsi *Dinkard*.⁴⁵

Before entering on the Chinese Kalpa chronology, let me say a few words more to make it understandable. We can locate the place of origin of the Neolithic culture if we can determine where cereals and cattle were first domesticated. This latter task has been undertaken by Vavilov and other Russian scientists. The result of these researches in the case of wheat are clear. There are two distinct groups of wheats, which can be hybridized only with difficulty ; and each can be traced to a definite centre. One of these is in Abyssinia, and the other in or near South Eastern Afghanistan. The former is believed by these scientists to be the original home of the agriculture that led up to the Egyptian civilization, and the latter is believed to be the source of Indian and Mesopotamian wheats, and of the more

43 J. R. A. S. , Lond, 1927, p. 281. ff.

44 Camb. Anc. Hist. , Vol. I, Section on Sargon's dyansty.

45 Quoted in S. B. E. Vol. 87

important varieties grown in Europe and North America today. They have also discovered that a great many other cultivated plants originated in these two centres.

Now this view is based on a lack of knowledge of two fundamental facts which can be gathered from a comparative study of Asia and Egypt. The first of these facts is that a land bridge connected Afghanistan and South Persia with Arabia, that another connected Arabia with Abyssinia in prehistoric times, and that these land bridges were submerged by an earthquake referred to above. This earthquake must have originated in Arabia where traces of extinct volcanoes exist. The other fact is the legend mentioned in the national epic of the Gonds, viz., *The Song of Lingal*. It states that *Lingal* (the phallic God Siva, Osiris or Hermes or Saturn, which latter name means in Latin "the Sower") came from the South-west to the mother-mountain of the Gonds, viz., Mahadeo hills and civilized them.⁴⁶ This is, I think, not the modern Hills of that name in Central India, which is also the Riksha mountains of some of the Puranas, but the Hala (which has the form of Hara, a name of Mahadeva or Siva) mountains of Central Baluchistan, from which Rakshan (Rikshaw) river rises. That this is so can be inferred from the discrepancy regarding the location of the mountains the Riksha and the Vindhya in the Puranas pointed out by Raya Chaudhuri and by B. C. Law.⁴⁷ Some of the Puranas describe the geographical features of Afghanistan and Baluchistan, where the Indians were living before they came to India, while the others describe those of India after their settlement in it. And the region in the South-west of Afghanistan from which Lingal came is Arabia. Arabia remains an unexplored country even now, and no one has yet investigated its plant life. This combined with the facts mentioned above,

46 Hewitt's "Ruling Races of pre-Historic Times". The connection between Linga (phallus) and the plough has been pointed out by Pryzluski, in Bagchi's edition of "Pre-Aryan and pre-Dravidian in India"

47 J. of Dept. Cal. Uni. Vol. XIX, 1929. Law's "Geographical Essays". Vol. I.

accounts for the inaccurate location by the Russian scientists of the place of origin of cereal cultivation in two different centres which were really connected with one another in prehistoric times.

Let us now come back finally to the Chinese chronology. That the initial date of this is 6246 B. C. is evident from the elaborate discussion above. The period of 216,000 years given to the 12 Kings of Heaven might lead us to suppose at first sight that these years are to be referred to that form of the Kalpa system of chronology, in which 216,000 is the number of stellar spaces or space-years travelled in a Maha-kalpa of 2000 time-years. If this is so, the period of the 12 Kings will be 200 years. This is impossible. Hence we must regard these 216,000 years as based on a time system, and not on a space system. We know from the Parsi scriptures that in ancient days, before the establishment of a week of seven days, there existed a week of 5 days, and that the year (of 360 days, called by the Hindus the Savana year) thus consisted of 72 weeks. Hence the years assigned to the 12 Kings of Heaven are really weeks.

That the duration of these 12 Kings is based upon this reckoning of 72 weeks per year can be seen from the same system used by the ancient Babylonian historian Berosus (3rd century B. C.). He assigns a period of 432,000 years to the ten ante-deluvian Kings of Babylonia.⁴⁸ It is apparent that this is based on the same 72 weeks per year system as that of the Chinese. $432,000 \div 72 = 6000$ years. Since the Babylonian Flood occurred in 3246 B. C. and since the beginning of the Kalpa system was in 6246 B. C., it is evident that these 6000 years are really half-years or Ayanas. Hence the period of the ten pre-flood Kings of Babylonia is really 3000 years. Similarly, the period of rule of the 12 Kings of Heaven of the Chinese or of the 12 Adityas of the Hindus = $\frac{216000}{72 \times 2} = 1500$ ordinary years.

Hence the date of the 12 Kings of Heaven is 6246 B. C.—4746,

⁴⁸ Camb. Anc. Hist, Vol. I.

according to lunar reckoning, and 6156 B. C.—4700, according to solar reckoning.

The same 1500 years is assigned I think by the ancient Egyptian historian Manetho to the 3 dynasties of gods and demi-gods who ruled Egypt in pre-historic times. This Egypt is really Arabia which bore the name of Egypt in prehistoric times. Manetho states that two dynasties of gods and demi-gods, till the coming of Bidus, ruled Egypt for 13900 years, and that another dynasty of demi-gods next ruled for 1555 years, according to Cambridge Ancient History, Vol I. If we add these two periods, we get 15455 years for the three dynasties of Gods and demi-gods. The chronological system of Manetho is, I believe, founded on a ten sign Zodiac ; in other words, it is founded on a year of ten months. Hence the years of 15455 are years of ten months each. Therefore the real period of rule of these three dynasties is $\frac{15455}{10}$ or 1545 ordinary years. And it is

after these 1500 years that the migration to Egypt from Arabia began.

The period of rule of the 11 Kings of Earth of the Chinese or the 11 Rudras of the Hindus will be $\frac{198,000}{72 \times 2} = 1375$ years.

Hence the 11 Kings of Earth ruled from 4746 B. C. to 3371 B. C. Now the 12 Kings of Heaven (Adityas), the 11 Kings of Earth (Rudras) and the 10 Kings of Visva-deva race who ruled contemporaneously with the Rudras (since Rudras are paternal grandfathers, and Visva-devas are maternal grandfathers, according to the Puranas), together constitute the 33 Gods mentioned in Vedic works like the *Aitareya* and the *Satapatha. Brahmana* or the 33 "Lords of the ritual order" (Yazads) of the Parsis, mentioned in their Yasmas and Yastṣ. From the dates thus obtained, we see that each of the Kings of Heaven, and each of the Kings of Earth rule for about 120 years according to solar reckoning. This is the *manvantara* of 120 years of the Kalpa of 1200 years. Each of these *manvantaras* consisted of three generations of 40 years each.

I think that the Kalpa of 1000 years and its *manvantaras* of 72 years each are used in the reckoning of the years from the time of the Kings of Men or Vasus, probably because they were mere men as contrasted with the Gods, their ancestors. The years from the Kings of Men are ordinary years and not half-years as before. Hence the 9 Kings of Men or Vasus ruled for $\frac{45600}{72}$ or 634 years. Therefore they ruled from 3371 B. C. to

2747 B. C. Now 2737 B. C. is the usual date given to the Emperor Shennung by Chinese historians. The difference of 10 years is negligible, and we can infer that Fushi's or P'aoshi's dynasty, which ruled before Shennung's dynasty, is the dynasty of the 9 Kings of Man. This can be proved in another way. Fushi's successor was Nukua, and their *manvantaras* are 3371 B. C.—3299, and 3299 B. C.—3227 B. C., respectively. A Flood occurred in Nukua's *manvantara* according to Ssuma Cheng. Since the Babylonian Flood of 3246 B. C. falls within the *manvantara* of Nukua, we might be sure that this was the Flood which occurred in his reign.

The 5 Dragons ruled after the 9 Kings of Man or Fushi's dyansty, and Shennung's dynasty ruled after Fushi's. Hence the dynasty of the 5 Dragons is that of Shennung. The statement of Szuma Cheng, that "influenced by a sacred dragon, she (i. e. Shennung's mother) brought forth the blazing God (i. e. Shennung)", supports this conclusion. The date of accession of Shennung's dynasty, i. e. 2747 B. C., is indential with the date for the beginning of Ahi Dahaka's or Zohak's millennium of the *Bundahis* chronology. *Ahi* means in Sanskrit a "dragon or serpent". Hence we can identify Shennung's dynasty with that of Ahi Dahaka of the Parsis. And since Ahi Dahaka's dyansty ruled till 2246 B. C., we can place Shennungs's dynasty between 2746 B. C. and 2246 B. C. Szuma Cheng gives 500 years to Shennung's dynasty, which according to the *Bundahis* is 500 years.

The date of accession of the next dynasty, i. e. that of

Huang Ti (Yellow God or Emperor), is 2338 B. C., according to the *Bamboo Annals*, while our date for him is 2246 B. C. There were 3 *manvantaras* in this dynasty, viz. that of Huang Ti, of Yao, and of Shun. The dates of these according to our reckoning will be 2246 B. C.—2174, 2174 B. C.—2102, and 2102 B. C. to 2030 B. C., respectively. The next dynasty, i. e. the Hia dynasty, is also called the first dynasty. It was founded by Yu, who ascended the throne, according to our reckoning, in 2030 B. C., though the usual date is 2159 B. C. And since this dynasty ruled for 439 years according to Szuma Chien, its date is 2030 B. C. to 1591 B. C.

The Hia dynasty was called the first dynasty because, as I think, it was the first dyansty which ruled over the territory between the Great Wall of China in the north and the river Yang-tse-Kiang in the south, which formed the original historical kingdom of China. During the reigns of the 12 Kings of Heaven and of the 11 Kings of Earth, China (i. e. the land of Sin, the moon-God of the Sumerians) was in Arabia and its capitals were Bahrein and Bedda, as mentioned above. In the times of the Kings of Man, China was on the eastern banks of the river Tigris, which is called the Vae river in the cosmographical chapters of the *Bundahis*. It is, I think, the Wei river of the Chinese historians, on whose banks Fushi established his Kingdom. The Balkh tribe and the Kunti tribe which established this Kingdom according to Chinese tradition, are I think, the people of Balkh of Parsi tradition, and the Guti tribe of Babylonian history. The Balkh of Parsi tradition can be placed near the modern Bakuba on the banks of the river Diyala, an eastern tributary of the Tigris. The Guti also lived in this reign according to the historians of Babylonia.

During the rule of Shennung's or Ahi Dahaka's dynasty China, I think, was situated in Mazenderan where stood the famous Mount Demavand, associated by Parsi tradition with Ahi Dahaka. Ahi Dahaka had 3 capitals, viz. one at Babylon, another on Mount Al-Wand, and the last on Mount Demawand, accord-

ing to Parsi tradition.⁴⁹ The Babylon of Parsi tradition is, I think, Nineveh, the capital of Assyria. This can be inferred from the fact that the name given to the Assyrian language in the 14th century B. C., was Babylonian.⁵⁰ I have also mentioned above that the first Babylon in the Bahrein Islands had the name of Nineveh. Mazenderan, on the south-east coast of the Caspian sea, was the land of Masainya-devas of the Avesta. By the usual change of *d* to *z* or *s* in Semetic languages we can infer that Mazenderan was derived from Madhenderan or Madhyam-dhara, which means in Sanskrit the "Middle Country." And we have seen above that China is called by the Chinese Chung-kuo, i. e. the Middle Country.

The *Bamboo Annals* state that, in the 59th year of the Emperor Huang Ti, ambassadors of the "perforated-chest nation" came to his Court.⁵¹ The Sanskrit form of the name of this nation will be Devara-Vakshas. Hence we can infer that this nation lived in Darwas region near the Alai Range in the Pamir, through which the river Waksh flows. I think that at this time China was situated to the east of Darwas, most probably in Lop-Nor region in Eastern Turkistan, where F. W. Thomas has located the Kingdom of Uttara-Kuru of Indian legend.⁵²

The Sheng dynasty succeeded the Hia dynasty, and its accession will be in 1591 B. C. according to the *Bamboo Annals*. Then the Chou dynasty ruled till 255 B. C. The Chou dynasty was succeeded by the Tsin dyansty to which the famous Emperor Shi Huang Ti (246 B. C.—210 B. C.) belonged. And B. C. 246 is the terminal date of the Chinese chronology described above.

According to Szuma Cheng, "*the Spring and Autumn Classics*" records that 3,276,000 years have elapsed from the Creation to the capture of Lin (i. e. in 481 B. C.). He also states

49 Vide Shea's "Persia", and Malcome's "History of Persia".

50 Sayce's article in J. R. A. S., Lond. 1921, p. 588.

51 J. R. A. S., Lond. 1886, pp. 27.

52 Jha Commemoration Volume, p. 421, ff.

that some other authors give 370,000 years for the period from the Creation to the capture of Lin. Now the period mentioned in the "Spring and Autumn Classics" is, I think, based on the system of space-years described above. In this space-year chronology, 1080 stellar spaces are travelled in one time-year. Hence $3,276,000 \text{ space-years} = 3033 \text{ time-years}$. Therefore Creation according to this tradition, can be dated in (481 B. C. + 3033 years) or 3514 B. C. This probably indicates the time from which immigration to Mesopotamia from Arabia began, which finally led to the foundation of the Kingdom of Fushi's dynasty near the Tigris in 3371 B. C. The other period of 370,000 years is, I think, based on the system of 72 weeks in a year described above. Hence it must be divided by 72, and this gives us 5146 years. Therefore Creation according to this tradition took place 5146 years before 481 B. C. i. e. in 5627 B. C. If 5146 Savana years of 360 days each are converted into solar years, we get 5076 years. Hence the real date of Creation according to this tradition is (481 B. C. + 5076 years) or 5557 B. C.

Now 5556 B. C. is approximately the date of Creation according to the Hebrew tradition in the Old Testament, and according to one version the Greek tradition in the *Septuagint*. The Hebrew tradition gives 1656 years for the period from the Creation to the Noachian or Babylonian Flood of 3246 B. C., while the Greek tradition gives 2388 years for the same.⁵⁸ 1656 if divided by 72 (weeks) gives us 23 as quotient. This 23, I think, stands for the cycle of 2300 years.

In connection with Muh Wang's visit to the West, mentioned above we have pointed out the practice of the ancients regarding the omission of figures in their dates, in connection with the date of the Mahabharata war. Hence the date of Creation according to Hebrew tradition is (3246 B. C. + 2300 years) or 5546 B. C. 2388 lunar years of the Greek tradition will be about 2316 solar years. Hence Creation according to Greek tradition can be dated in (3246 + 2316 years) or 5562

58. Camb. Ano. Hist., Vol. I, Sect. on Biblical Chronology.

B. C. Thus the Chinese, the Hebrew, and the Greek dates for Creation are very near to one another, and hence reflect the same tradition.

I have pointed out above that there are reasons for thinking that a Flood took place in Arabia in 5556 B. C, and that this was the Flood connected with the death of Osiris (Siva) by Egyptian tradition, and the Flood at Mareb of Arabic tradition. From the tradition of the Jains that a Kalki will be born every thousand years, and that an *upa-kalki* (sub-kalki) will be born every 500 years, we can infer that a cycle of 500 years also was prevalent among the ancients. The beginnings of these Kalki and Upa-Kalki cycles will be years of flood, wars, famines and pestilences according to Jain tradition. I think that these two cycles began from 5556 B. C. The Vikrama era of 56 B. C. is, I think, founded on these cycles. It begins 5500 years after 5556 B. C. Shea has pointed out in his work on Persia that an era commencing in 558 B. C, prevailed among the Zoroastrian Persians of China. The date 558 B. C. given by Shea is probably a mistake for 556 B. C. If this era is also based on the cycles commencing from 5556 B. C. I might point out here further, that 1944 A. D. is the date of commencement of an *upa-Kalki* cycle. That is perhaps the reason why the discovery of the atom bomb and the beginnings of a period of famine occurred in 1944 A. D.

NOTES AND REPORTS

1.

THE SINO-INDIAN CULTURAL SOCIETY

THE Sino-Indian Cultural Society is a modern attempt to revive the age-old cultural relations on the one hand, and to create a new friendship on the other, between two of the most ancient countries of the world, China and India. The first links of the golden chain that binds these two countries in the bonds of love and co-operation were forged by the first Indian missionaries who carried to distant China the universal message of the Indian Buddha. That message so stirred the heart of China that pilgrim scholars from there made their laborious way to places sacred to the memory of the Master, to drink of his wisdom at its very fountain-head. "What a pilgrimage was that ! What a great time in history !" exclaimed Gurudeva Tagore, who more than any one else has helped to revive the heroic spirit of that pilgrimage in modern days. The Society owes its existence primarily to the inspiration of his visit to China in 1924 and his vision of the cultural unity of all mankind.

Gurudeva found in Prof. Tan Yun-Shan a Chinese scholar eagerly willing to grasp the extended hand of fellowship and ready to undertake the arduous of clearing away the accumulated dust of indifference that had covered up the path that linked the two countries of old. He was deeply impressed and inspired by the Poet's vision of revived cultural contacts between the two countries. As the result of two years of strenuous work in China he was able to organize a Sino-Indian Cultural Society in China. This was initiated at Nanking in 1933. Returning to Santiniketan in 1934 he organized the Society in India. Gurudeva's guidance and direction made his

work in India easier and the Society in India was initiated and inaugurated at Santiniketan in 1934. The formal inauguration of the Society in China came later in 1935.

But conditions in China in particular and the world in general soon proved unfavourable for the smooth and fruitful working of the Society in that country. China was soon involved in her life-and-death struggle with Japan. The Society's headquarters in Nanking was bombed and later occupied by the Japanese. But the Society itself continues to exist and has built itself new quarters in Chungking. It has received the patronage of the highest in the land and the services of the most eminent scholars. Both the Generalissimo and Madame Chiang Kai-Shek have been its generous patrons and benefactors. In its early days it was very fortunate in obtaining the services of Dr. Tsai Yuan-Pei as the Chief Director of its Executive Committee. In his death the Society in China suffered a loss comparable to that of the passing away of Gurudeva in India. His Excellency Dr. Tai Chi-Tao continues to be one of its chief guiding spirits in China. It is to be hoped that, with the victory over Japan and settled conditions in the land, the Society in China will fulfil its hopes and aspirations.

The Society was more fortunate in its work in India. This was largely owing to the less disturbed conditions in India and to the Society's association with such a great and well-established centre of international culture as Santiniketan. Gurudeva's presence was a benediction and an inspiration. It is a matter of profound thankfulness that he lived to see the establishment of the Visva-Bharati Cheena-Bhavana, which is the first concrete outcome of the work of the Society in India. Inaugurating the Cheena-Bhavana on April 14, 1937, he asked : "Can anything be more worthy of being cherished than the beautiful spirit of Chinese culture, that has made the people love material things without the strain of greed, that has made them love the things of this earth, clothe them with tender grace without turning them materialistic ? They have instinctively grasped the secret

of the rhythm of things,—not the secret power that is in Science, but the secret of expression. This is a great gift, for God alone knows this secret. I envy them this gift and wish our people could share it with them.”

Gurudeva's death in August 1941, was an irreparable loss to the cause of Sino-Indian relationship ; but the inspiration he has given abides and continues to find expression in manifold ways. His son, Sjt. Rathindranath Tagore, has rendered valuable service as the General Secretary of the Society from its inception. The poet's nephew, Dr. Abanindranath Tagore, the world-famous artist, has been the President of the Society since Gurudeva's death. The brilliant band of Indian scholars, whom Gurudeva has attracted to his university, has helped and stimulated the work of the Society in various ways.

The finances of the Society, especially towards the building and equipment of the Cheena-Bhavana, have largely come from China ; but Indian contributions also have been forthcoming and we trust will increase in the future. A beginning has been made in building up a permanent fund for the Society from donations and the membership fees of the Life Members.

The Society's slow but steady growth will be seen from the increase in its membership. The membership is yet small, being only a little over two hundred, consisting of Life Members, Honorary Members and Ordinary Members ; but it is representative of the most cultured elements of the people as well as of all the provinces in India and Ceylon. Two Branch Societies have been organized, one at Adyar, Madras, and the other in Jaipur. The Society hopes that such branch organizations will be formed in most of the cultural centres in India. The affairs of the Society are managed by an elected and representative Central Committee and a smaller Working Committee. A General Assembly of the members is held once a year.*

In addition to the establishment and working of the

* For the aims and activities of the Society, see cover page 8 and for its Regulations see Bulletin No. 1, S. I. O. S. publications.

Cheena-Bhavana the Society has sought to fulfil some of the other items in its programme. It has been promoting the exchange of students and scholars between China and India. One such Indian scholar who went to China as professor of Hindi at the Oriental Languages College in China, is Shri Krishna Kinker Sinha. After two years of useful work there he has returned to Santiniketan and is continuing his work for the Society. His translation into Hindi of Dr. Sun Yat-Sen's "San Min Chu I" has already been published. Another member of the Society who has gone to the Oriental Languages College in China is Dr. D. N. Roy of Gauhati, Assam. Dr. Probodh Chandra Bagchi, a member of the Society and for over two years the Director of Research Studies in the Cheena-Bhavana, is now in China, having been deputed by the Govt. of India to organize the department of Indian studies in the National Peking University. The Govt. of India have also recently selected ten students for Chinese studies in China. Two of these, Sri Amit Tagore and Sri Satyaranjan Sen, have been scholars of the Cheena Bhavana. We understand they have already reached China. These increasing contacts will further the cause of Sino-Indian fellowship the Society exists to serve.

Though not directly concerned with the the visits of leading Chinese personalities to India in recent years, like Generalissimo and Madame Chiang Kai-Shek and Dr. Tai Chi-Tao, these missions of goodwill have served to widen and deepen the Society's appeal to India. We are confident that with the inspiration and encouragement it has so far received the Society will take deep roots in India.

2.

THE VISVA-BHARATI CHEENA-BHAVANA

THE establishment of the Cheena-Bhavana, or the Chinese Hall, as an integral part of the Visva-Bharati, has been the first and most important achievement of the Sino-Indian Cultural Society in India. It was also a fulfilment of one of the most cherished dreams of the Founder-President, Gurudeva Rabindranath Tagore. Performing the opening ceremony of the Hall on April 14, 1937, he said : "This is, indeed, a great day, a day long, long-looked for, when I should be able to redeem, on behalf of our people, an ancient pledge implicit in our past, the pledge to maintain the intercourse of culture and friendship between our people and the people of China, an intercourse whose foundations were laid eighteen hundred years back by our ancestors with infinite patience and sacrifice.....Today our old friends have beckoned to us again, generously helping us to retrace the ancient path, obliterated by the inertia of forgetful centuries ; and we rejoice."

Mahatma Gandhi, who could not be present because of other engagements, sent the following message : "I shall be with you in spirit. May the Chinese Hall be a symbol of living contact between China and India". And Pandit Jawaharlal Nehru, who was to have presided over the function, but was prevented by illness from coming, sent a characteristic message : "China and India, sister nations from the dawn of history, with their long tradition of culture and peaceful development of ideas, have to play a leading part in this world drama, in which they themselves are so deeply involved."

The scheme for the foundation had been originally drawn up at the dictation of Gurudeva himself and contemplated the building of a Hall of studies as well as of residence, the founding of chairs and scholarships and the organization of a Library and Museum. In a historic letter, dated September 22, 1934, he offered the hospitality of Santiniketan to the Society and expressed the hope that the proposed Hall would become a

permanent organization for facilitating closer cultural contacts between China and India. It was with this scheme that Prof. Tan Yun-Shan went back to China and raised the necessary funds and collected valuable manuscripts and books. The response he met with in China was more than even he had expected. The generous sympathy and enthusiasm of leading personalities and eminent scholars all over China was very encouraging to him. The Chinese Hall and its magnificent Library can be regarded as a great gift to India by China. The Cheena-Bhavana is a commodious building, consisting of a main hall on the ground floor for lectures and meetings, with residential suites on both sides for staff and students and a library hall and office-room, with study and research rooms on either side, on the first floor. Accommodation has proved inadequate to meet the growth of the institute and new buildings, as guest-house and staff-quarters, are being built.

Its Library is the pride of Cheena-Bhavana. The Sino-Indian Cultural Society in China purchased and presented more than a hundred thousand fascicles of Chinese books. Other friends and publishers contributed about half as many. The books deal mainly with Chinese Buddhism, Chinese Classics, History, Philosophy, Literature and Arts. Mention may particularly be made of the Sung Edition (10th Century A. D.) and the recent reproduction (1939) of the Tshin or the Dragon Edition of the *Tripitaka*. The collection of Tibetan manuscripts, consisting of both the Kanjur and the Tanjur sections of the Tibetan Tripitaka of the Visva-Bharati Central Library has now been transferred to the Cheena-Bhavana Library.

With the destruction of many of the universities, libraries and publishing houses of China, many of these books have become extremely rare and some may now only be found in this Library.

So happily inaugurated and so well endowed the Cheena-Bhavana has steadily grown and extended its activities. It has attracted scholars and students from far and near, from China,

Tibet, Thailand, Ceylon and India. Of these special mention should be made of Mahamahopadhyaya Pandit Vidhushekhara Bhattacharya, formerly Principal of the Research Department of Visva-Bharati, who helped as Honorary Director of Research Studies in Cheena-Bhavana in its early years. Other scholars like Dr. V. V. Gokhale and Pandit N. Aiyaswami Sastry of Tirupati have also helped in directing research work. Two years ago the institution secured the services of Dr. P. C. Bagchi of the Calcutta University and of Dr. P. V. Bapat of Fergusson College, Poona, for the directing of research and for help in teaching work.¹ Prof. Tan Yun-Shan has been the Director of Cheena-Bhavana from its very inception.

The Research Fellows and Scholars have all along been engaged on well-chosen lines of study. These have resulted in translations into English, Hindi and Bengali of many Chinese books, ancient and modern. Comparisons of ancient Sanskrit mss. with their Chinese translations are also being carried on, and new editions brought out of ancient mss. Modern Indian books, like Pandit Jawaharlal Nehru's 'Discovery of India', are also being translated into Chinese. Chinese and Indian scholars have been helped in the study of languages, Sanskrit, Chinese, Hindi and English, to better equip them for their work of research.

The first volume of the Annals of the Cheena-Bhavana,² containing the results of the labours of its scholars, has recently been published, after long delay in publication because of abnormal conditions prevailing in Bengal. A second volume is in the press now. These Annals when completed will give the world of scholarship a fair idea of the work that the Visva-Bharati Cheena-Bhavana has been carrying on during the past few years.

1 Dr. P. C. Bagchi is now in China as Director of Indian Studies in the National Peking University and Dr. P. V. Bapat has taken his place as Director of Research Studies in Cheena-Bhavana.

2 Visva-Bharati Annals, 1945. Vol 1, Cheena-Bhavana—Ed. by Dr. P. C. Bagchi. V. B. Publishing Dept., Calcutta. Price Rs. 10/-.

3.

THE ACADEMIA SINICA

WHILE political revolutions and civil strife in China get the head-lines in the foreign press very little is known outside regarding the solid work that is being done by the Chinese in the scientific and cultural fields. The foundations of such work have been well and truly laid, though the Japanese war has so far prevented much being built on them and often destroyed the little that was attempted. The record of the Academia Sinica is an illustration of this silent and enduring work that has been going on, during, and in spite of, the war.

The Academia Sinica was founded in 1928 in Nanking and is the highest research organisation under the National Government. It has ten Institutes under its direction, dealing with the separate sciences. The Central Office was originally at Nanking but it had to be shifted to Chungking during the war. The Institutes also had to be moved from their original locations to more sheltered areas and have also suffered loss of equipment. Work has been seriously hampered in all the Institutes. Yet the tenacity of the workers and the amount of work achieved under very trying conditions compel admiration. Below is given a brief account of the various departments and the lines of their work.

1. THE INSTITUTE OF HISTORY AND PHILOSOPHY

Originally opened at Nanking it was later moved to Szechuan in war time and again returned to Nanking after the war. It carries on work on history, archaeology, ethnology, physical anthropology, philology and linguistics. It has an extensive archaeological and ethnological collection, including such rare treasures as the Tortoise inscription of the Yin Dynasty from the site of Anyang. Valuable work has been done on the political and economic history of early China.

The archaeological section carried out excavations of the site of many ancient centres of culture, reports of which have been

published. An analysis of the Tortoise inscription has thrown light on Yin chronology and calendar-making. Work is still going on in the excavation of the Han tombs, the study of Buddhist paintings in Tunhuang grottoes, Kansu, and in other interesting fields.

Anthropological studies have yielded results in the discovery of the racial origins of people in western Szechuan and Sikiang.

In the field of linguistics the dialects of various provinces have been studied and many treatises on them published.

2. THE INSTITUTE OF SOCIAL SCIENCE

The Institute carries on research into the history of Chinese economics, the methods of taxation in the past and the organisation of trade and industry in the present. Very useful work was done during the war years on the problems of currency, the fluctuation of commodity prices and the other economic consequences of war. Problems of army organisation are also being studied in the light of Chinese military history. The relations between provincial and district administrations formed the theme of another investigation.

3. THE INSTITUTE OF ZOOLOGY AND BOTANY

The flora and fauna of China are also being studied, both from the academic and the utilitarian points of view. Studies in the field of fresh water biology, e. g., have led to an increase in the fish supply of the people. Study of insects and mosquitoes has resulted in the discovery of methods of their control. Studies in parasitology and plant pathology have also yielded valuable results. Research papers of the Institute appear in its own periodical, *SINESIA*.

4. THE INSTITUTE OF METEOROLOGY

This Institute has been more handicapped in its work by Japanese invasion than all the others. For, loss of apparatus and constant shifting seriously hampered its work. Originally

opened in Nanking, it finally settled down in a town near Chungking. It was at first in charge of both research and service work. But the weather observation section has now been transferred to the Central Weather Bureau. The Institute now devotes itself to meteorological and climatological studies.

5. THE INSTITUTE OF GEOLOGY

During the war years the attention of the Institute, removed to Kweilin, was mainly directed to the investigation of the mineral deposits in the mountainous regions of Hupeh, Hunan and in the Kwangsi Plateau. But more strictly geological studies have not been entirely neglected and valuable knowledge has been gained regarding problems of glaciation.

6. THE INSTITUTE OF PHYSICS

In its original home in Shanghai the Institute had the advantage of modern laboratory facilities. Deprived of these it suffered further loss in equipment in its temporary quarters at Kweilin. This institute too had to meet the immediate demands of the war, like the improvement of radio communications and the making of magnets and scientific apparatus. But original research also continued to be done. A survey of terrestrial magnetism was carried out in two provinces; magnetic disturbances during the solar eclipse of September 1941 were observed and measurements on the variation of magnetic constants with temperature for minerals and rocks are now in progress.

7. THE INSTITUTE OF PSYCHOLOGY

The principal work during the war years was in the field of physiological psychology. Much progress has been made in the study of the nervous system and the reflex actions of the spinal chord, using the tadpole and the monkey as subjects of experiments.

8. THE INSTITUTE OF ASTRONOMY

Founded as early as 1928 its observatory equipment was

completed on the Purple Mountain near Nanking in 1934, only to lose the greater of it in the war and itself to be moved to Kunming. War conditions prevented it from carrying out the elaborate arrangements for the observation of the total solar eclipse of September 1941. Observational work being thus greatly hampered the members are devoting more attention to theoretical astro-physics.

9. THE INSTITUTE OF CHEMISTRY

The Institute, now located in Kunming, has a well-equipped laboratory and has done much work, particularly in applied chemistry. Theoretical studies also have not been neglected. Work has been carried on in Physical and Inorganic Chemistry, as well as in Organic Chemistry.

10. THE INSTITUTE OF ENGINEERING

Experimental work was almost confined during the war to glass and steel manufacture. Though bombed out, the glass factory in Kunming continued to make enough glass for medical and scientific work throughout the war-years. The Institute also succeeded in manufacturing Tungsten-magnetic and Cobalt-magnetic steel to meet war requirements and both products were comparable to their American equivalents.

THE NATIONAL RESEARCH COUNCIL

The co-ordination of scientific studies in the various institutes and outside is achieved by the National Research Council, organised as part of the Academia Sinica in 1935. It is composed of the president of the Academy, the directors of its research institutes and thirty members elected by the professors of the National Universities. The Council meets once a year.

It publishes two Journals, *Science Record* and *Science Bulletin*. The *Record* gives accounts of original scientific researches by Chinese scientists, in English, French or German, while the *Bulletin*, in Chinese, publishes reviews of significant

advances in scientific studies and abstracts of papers by Chinese scientists or on China by foreign scientists.

The Academy suffered an irreparable loss by the death in March 1940 of its first president, Mr. Tsai Yuan Pei. He was a great source of inspiration to all Chinese intellectuals. Dr. Chu-Chia-Hua, Minister of Education, an eminent geologist and a former professor at the National Peking University, is the acting President now. Dr. Yeh Chi-sun is the present Secretary-General. With the obstructions and the obsessions of the war removed, the Academy can now be expected to go forward in all the varied fields of its activities.

4.

SIXTH GENERAL ASSEMBLY

OF

THE SINO-INDIAN CULTURAL SOCIETY IN INDIA

THE sixth annual meeting of the Sino-Indian Cultural Society was held in the Visva-Bharati Cheena-Bhavana, at 2 p. m. on December 25, 1946 with Sri C. Rajagopalachari, Member for Education of the Government of India, presiding. Srimati Sarojini Devi, one of the Honorary Presidents of the Society, was also present. The meeting was attended by a large number of members of the Society and inmates of the asrama.

The meeting began with the observance of two minutes' silence in sacred memory of Gurudeva Rabindranath Tagore, Founder-President of the Society. Gurudeva's message to China, written in 1934, was then read.

Prof. Tan Yun-Shan, Hony. General Secretary, in a short speech marked by great sincerity of feeling, next welcomed the

distinguished guests. He conveyed to them H. E. Dr. Tai Chi-Tao's cordial invitation to visit China. He also welcomed the members and friends gathered at the meeting. He ended by requesting Srimati Sarojini Devi to speak a few words.

Srimati Sarojini Devi responded with a brief speech, the text of which is given below :

"Two years ago I had the occasion to address this annual gathering. Now that we know a lot more of China, it becomes difficult to speak anything worth while. Very soon in Delhi towards the end of March we shall be holding our All-Asian Conference. We have already some amount of political contact with the other Asiatic countries. But politics is not enough. There are other and more lasting relationships to establish. Delegates from many countries are expected to join in the deliberations of this Conference. Dr. Tai Chi-Tao whom we already know from his previous visits to India, has promised the whole-hearted co-operation of China with the Conference. I am happy to picture the prospect of China and India marching hand in hand towards the dawn of a new and more complete freedom. The result of this Sino-Indian friendship, is bound to be far-reaching. Every day the friendship, understanding and co-operation of China come nearer and nearer to us. We feel more and more that these two neighbouring countries have a great and common destiny to fulfil. They will walk in fellowship towards their common ideal of peace for the world. The Cheena-Bhavana here is the consummation of that great ideal.

"It was in the highest degree appropriate that the Cheena-Bhavana was opened by Jawaharlal—that great Crusador of India of our times. Beginning with Gurudeva, many Indians, foremost in our national life, have felt drawn to China. But Jawaharlal has what may be called a passion for China; it appears almost as if he has an ancestral memory of the country. There is something superb and mystical about this attachment. I think I understand his mystical passion for China to some extent. He belongs not to any *one* race nor any *one* country.

He is heir to all the countries and to their cultures. And what country has produced such great culture, such serenity, wisdom and courage as China? It has not lost its integrity through ages and centuries.

"In the Quoran it is said, "Go and search for knowledge even as far as China." Now we have the Chinese people as our fellows and brethren, working with us side by side and marching with us all together towards freedom, progress and peace".

Messages of good will received from friends in China and India were then read by Dr. Amiya Chakravarti. These included a long message from H. E. Dr. Tai Chi-Tao, another from Dr. Chu Chia-Hua, Minister of Education, China.

The Annual Report of the working of the Society was then presented by Anilkumar Chanda, in the absence of the General Secretary, Rathindranath Tagore. The report mentioned the lively interest shown during the year by a wide circle of cultural enthusiasts in the activities of the Society.

The Society received a special grant of Rs. 12,000/- during the year from the Ministry of Education, China. Four life-members and twenty seven ordinary members were enrolled. The Society had established wide and useful contacts with a large number of cultural institutions in India and abroad. Arrangements for bringing out the first number of the Society's Sino-Indian Journal were almost complete. The first book of the Sino-Indian Series, a Hindi translation of Dr. Sun Yat-Sen's *San Min Chu I* was published during the year.

Three resolutions conveying messages, (a) of goodwill to China and her leaders, (b) of thanks to the Government of India and (c) of greetings to the President of the Society, Dr. Abanindranath Tagore, were then duly proposed, seconded and adopted unanimously by the Assembly.

Thereafter Sri C. Rajagopalachari addressed the Assembly as follows : "It is usual for me to speak at meetings. Somehow or other, for reasons which I may discover later, I feel thoroughly incompetent and nervous as I stand up to address this meeting.

This is the first time that I have come to Santiniketan. At the present moment I am oppressed by a feeling of bewilderment. It will be sometime before I can get over that feeling and collect my thoughts sufficiently to venture on a speech. That is why wise people always prefer silence to speaking—it is better to be silent than to speak wrongly.

“To my mind the Cheena-Bhavana is an emblem of the work done by scholars—both Indian and Chinese—to bring the two countries nearer to each other. The task of bringing these two great nations together spiritually is a difficult task. I do not know if the scholars do fully understand what Indian or Chinese culture really is. In modern times we are so overladen and obsessed with politics that it is difficult to get at what is known to be culture. A superficial understanding of art and literature can be possible, but the meaning behind them as a vehicle of cultural expression is not so easy to grasp. Perhaps it is easier for us to understand a culture other than our own. We get so mixed up with our own culture that we cannot command the sufficient detachment necessary correctly to understand it. It may be easier for India to understand Chinese culture and for China to understand Indian culture. Since the two countries are culturally very much the same, by trying to understand China we may in the end discover ourselves.

“I am one of the very few in the catalogue of Indian public men who have never been out of India. My colleagues have gone to all kinds of foreign places and got into passions about their people. I am free from such passions. I often feel myself to be dreadfully guilty for not having seen many places in India itself. Now in my advanced age it may not be possible to see them all in my life-time.

“If aeroplanes have done anything good to the world, they have brought China and India nearer together. Barriers of hills and forests can now be covered and overcome. As Prof. Tan has told us, if we start in the morning we can reach China in the evening. So it is quite probable that we may accept Dr.

Tai Chi-Tao's invitation. Then I may perhaps find it easier to understand the mystery of Indian culture which in India itself I cannot possibly do. Then, perhaps, I shall come closer in my understanding of what is called to be the "mystery of the East."

"It is very easy to praise oneself. We often say that India and China alone are the two civilized countries and the rest are "magnificent wild beasts". The reason why we do not accept this fact always is, not only because we are too modest, but also because we err in the direction to the point of inferiority complex. What representative of which other people can speak such sincere and at the same time such noble words as Dr. Tai Chi-Tao has done in his beautiful message. There is cent per cent sincerity in the words—so magnificently conceived and so beautifully expressed. It is only the spokesman of an ancient civilisation who could have uttered those words.

"Other people are grand with something of the restless beauty and potent danger of the lion or the tiger. But the serenity and the wisdom which come after much mature thinking is not given to these younger nations. It is to this way of life and thought that we have to convert the world. China and India can do this ; but not through haste nor through slogans. After thousands of years of experience, of sorrow and suffering, pleasure and pain, our ancients discovered the truths embodied in our literature, mythology, folklore and scriptures. It took many more years to incorporate these truths in the daily life of the people. It is in our wisdom and serenity that truth lies ; all else is vanity.

"We may not make a brilliant show in politics. We have our difficulties, our internal entanglements. In this sphere we both share our misfortunes in an ample measure. At the present we are both in the turmoil of constitution-making, though in different ways and circumstances. But these are but vanities and illusions. The real truth lies in the common philosophy of China and India. These cardinal principles of thought are

expressed in Tai Chi-Tao's message and listening to it I was strongly reminded of a few lines of a Tamil poem. The words of the two are the same, almost word for word. This goes to show that we are one people. In olden times we had converted one another. Our wisdom and experience are the result of a single culture and we are guided by the same set of principles in our pursuit of the higher truths of life.

"Therefore I feel that you have done great honour to me by having asked me to preside over to-day's meeting. I feel all the more honoured to be able to take my seat by my esteemed colleague, Sarojini Devi, on the same platform. She is in every way fit to be your Honorary President. I am happy to find that you have people, who have, besides their own eminence in public life, all the qualities that make them able exponents of the common culture of China and India. By her side, I cannot but feel constrained by my utter incompetence. Let us join in our prayers for the continued progress of this institution. I congratulate all the workers who have contributed to the success of this undertaking. I have every hope that both India and China will produce, as in the olden days, some more *Rishis* who will further strengthen the bond existing between the two countries."

The meeting came to an end with a vote of thanks to the President moved by Dr. Prabodhchandra Bagchi.

RISE AND FALL OF CIVILIZATIONS

"Great civilizations, in the East as well as in the West, have flourished in the past because they produced food for the spirit of man for all time ; they had their life in the faith in ideals, the faith which is creative. These great civilizations were at last run to death by men of the type of our precocious schoolboys of modern times, smart and superficially critical, worshippers of self, shrewd bargainers in the market of profit and power, efficient in their handling of the ephemeral, who presumed to buy human souls with their money and threw them into their dustbins when they had been sucked dry, and who, eventually, driven by suicidal forces of passion, set their neighbours' houses on fire and were themselves enveloped by the flame.

"It is some great ideal which creates great societies of men ; it is some blind passion which breaks them to pieces. They thrive so long as they produce food for life ; they perish when they suck life dry in insatiate self-gratification. We have been taught by our sages that it is Truth which saves a man from annihilation.

"I have no doubt in my own mind that in the East our principal characteristic is not to set too high a price upon success through gaining advantage, but upon self-realisation through fulfilling our Dharma, our ideals. Let the awakening of the East drive us consciously to discover the essential and the universal meaning in our own civilization, to remove the debris from its path, to rescue it from its bondage of stagnation that produces impurities, to make it a great channel of communication between all human races."

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19.8.1905
RABINDRANATH TAGORE

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Sino-Indian Cultural Society

OBJECT

"To investigate the learning of India and China, to help in the interchange of their cultures, to cultivate friendship between their peoples, and lastly to work for universal peace and human fraternity."

PROGRAMME

"To organise Indian cultural delegations to go to China and Chinese cultural delegations to come to India for research work."

"To organise lecturing delegations to deliver lectures on Indian and Chinese Cultures in both countries."

"To introduce and recommend Indian students to study in China and Chinese students to study in India."

"To establish Chinese Institutions in India and Indian Institutions in China for students and scholars."

"To publish books and magazines embodying the results of such investigations and researches into Indian and Chinese learning and to propagate the spirit and merit of their cultures."

OBSERVANCE

"The activities of the Society shall be kept strictly non-political."

SINO-INDIAN CULTURAL SOCIETY PUBLICATIONS

SINO-INDIAN BULLETINS :

No. 1.	SINO-INDIAN CULTURAL SOCIETY	Price	-/4/-
No. 2.	VISVA-BHARATI CHEENA-BHAVANA	Price	-/4/-
No. 3.	VISIT OF PRESIDENT TAI CHI-TAO & THE CHINESE GOODWILL MISSION	Price	-/4/-
No. 4.	THE HISTORICAL VISIT OF GENERALISSIMO AND MADAME CHIANG KAI-SHEK (in Preparation)		
No. 5.	THE CHEENA-BHAVANA LIBRARY (under preparation)		
No. 6.	CULTURAL, EDUCATIONAL AND RELIGIOUS INSTITUTES OF CHINA (under preparation)		

SINO-INDIAN PAMPHLETS :

No. 1.	CULTURAL INTERCHANGE BETWEEN INDIA AND CHINA By Prof. Tan Yun-Shan	Price	-/8/-
No. 2.	CHINA AND INDIA By Dr. Rabindranath Tagore & Prof. Tan Yun-Shan	Price	-/8/-
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No. 1.	TALKS IN CHINA By Gurudeva Tagore (in Press)	Price	Rs. 4
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Printed and Published by Prabhat Kumar Mukherjee at the Santiniketan Press, Santiniketan. Birbhum.

Cover Engraved and Printed By Bengal Autotype Co., Calcutta.